BISCOE IN KASHMIR

14.5.2000

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Residency (Emporium Gardens Srinagar Oct. 1945

Sitting Ist Row 2.Biscoe 4.Mahrani Tara Devi 5.Lord Wavell 6.Lady Wavell 7.Mahraja Hari Singh 9.Mrs Biscoe

BISCOE IN KASHMIR

Noble work of a Christian Missionary in Kashmir

SHAFI AHMAD QADRI

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To
my father

Mr. Salam-u Din (1916-1972)

To

Mr. Salam-u Din,

Who Served C M S Schools,

As a Student, teacher, Head Master & Vice Principal

and

Boys & Teachers of the C M S Schools of Kashmir.

Salam-u-Din Qadri

As student, Salam-u-Din Qadri (1916-1972), born at Amira Kadal in Srinagar, an all-rounder in the C M S School, was conferred several medals by the viceroys of India. Not only for academics but for sports too-mainly swimming and mountaineering - the latter won him the appellation Wild Goat. Principal Cannon Biscoe was all love for Salam-u-Din; so much indeed that he appointed him Teacher just when Salam-u-Din was a matriculate. Salam-u-Din, as teacher, got his MA, in Persian, from the Punjab university. For his doctorate he was completing his thesis on Mirza Akmal-u-Din Khan Badakhshi - but death did him apart.

Salam-u-Din proved himself the greatest crusader against the hysterical propoganda unleashed upon the Wolur Tragedy of 1934. The waters of the Wolur having then swallowed seven teachers, the enemies of modern education drummed up that Canon Biscoe planned to kill his teachers and only so had sent them to beat the mad fury of that lake. Salam-u-Din proved he could succeed...against many together. Again, upon partition when the whole subcontinent was aflame, Salam-u Din was shoulder to shoulder with the distinguished

Al-Sheikh Muhammad Amin in the rehabilitation of refugees. Salam-u-Din, then, begging from door to door, appealed to the natives to send their childern to school. The C M S rewarded him but not too well. He was made Headmaster, soon Vice-Principal; he worked with such gaints as Canon Biscoe, Eric Biscoe, Dr Edmonds, Jardine, and Ray. That was from 1933 to 1972. Salam-u-Din had his eternal rest from 21 March 1972.

S.Mukhtar

TRIBUTE TO CANON BISCOE WRITTEN BY THE HON'BLE SHEIKH MOHMAD ABDULLAH, PRIME MINISTER OF KASHMIR IN 1949.

The death of Rev. Canon Tyndale- Biscoe has indeed been a personal loss to the people of Kashmir. Canon Biscoe came here at a time when Kashmiris were steeped in ignorance and apathy which are generally attributes of a backward community. A callously unsympathetic system of administration lasting for centuries on end, had reduced them to barbaric conditions of living which stultified their imagination and brought about their intellectual stagnation. Amidst this darkness, Canon Biscoe set out to kindle a spark of enlightenment and liberal knowledge, and immediately came up against prejudice, Superstition and social taboos. He was misunderstood by many and these reactions at that time were natural. But he did not feel discouraged by these initial setbacks. His was an inspiring way of winning the people whom he had come to serve from across the four seas. With sympathy, love and understanding he associated himself with them and shared in their joys and sorrows and thus

overcame one prejudice after another, till in the end he succeeded in creating for himself a place in their hearts.

Canon Biscoe patiently and persistently tried to instill in our youth the spirit of self-help, esprit de corps and social service. The institutions with which he was connected were places where young Kashmiris not only were taught high and noble ideals, but were imbued with enthusiasm to strive for them. It is a source of regret to me that I have not had the good fortune of passing through his school; but those who have been under his care as students feel joy and pride to be known as Canon Biscoe's boys. He breathed his own idealism, purity of thought and action, and love of service into all his students, and made them models of uprightness, honesty and good character. He was a teacher in the real sense of the word.

What makes his work all the more remarkable is the fact that elsewhere in India the gestures of foreigners, however friendly, were generally regarded with distrust and suspicion. But Canon Biscoe set an example of how true relationship between two peoples, seemingly quite alien to each other, could be built on equal and human terms. By sheer self-denial courage and toil, he created for himself goodwill and gratitude. He was regarded by the people of Kashmir as their

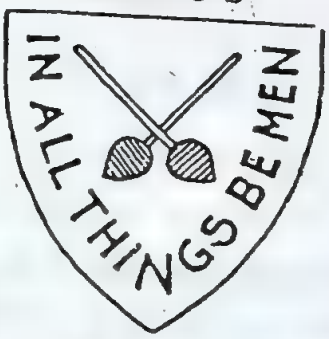
friend and sympathizer.

To-day Canon Tyndale- Biscoe is no more amongst us but his memory lives enhrined in our hearts and the traditions of selfless service that he has created will never die.

(S.M.ABDULLAH)

Forwarded to the Autobiography
of Canon Biscoe, published
London 1949.

Biscoe's



school crest
project its motto
IN ALL THINGS BE MEN
round two paddles put cruciate.
The paddles stand for hard work;
their large heart-shaped blades
denote that a great heart is the
first requiste for greatness;
their disoposition symbolises the
crucifixion.

PREFACE

"Nationalism," said that genius Albert Einestein, "is an infantile disease. It is the measles of mankind." True, this infantile disease has set people (s) against people(s) - everywhere, all times; such a diseased people estimate as brass the opposite's real gold; they even distort history, slant records of the historical process, so much indeed that Napolean had to say "History is a bunch of lies."

The "European nationalism," born upon the humiliating defeats suffered by the Crusaders at the hands of the Saracenes, so much prejudiced even the prominent Western Christian writers the orientalists of the Occident that all of them coalesced for the "safety" of Christendom from Muslims contemptuously called the "Heathen Dog". This deep prejudice, soon absolute hate, eating into Europe's heart and soul even after the Renaissance (14th-16th c. AD), continued, if not multiply, till the beginning of Europe's Industrial Revolution (late 18th & early 19th c. AD). The Occident's orientalists thus prejudice-sealed, all "Those accounts of Muhammed [Muhammad; peace be

upon him] and Islam," notes Professor Bevan in Cambridge Medieval History, "which were published in Europe before the beginning of the 19th century are now to be regarded as literary curiosities."

Prejudice die hard, but die they do, - Europe's prejudice against Muslims also did; 10: Europe's great sons began to acknowledge its debt to Islam. Dorsey's acknowledgement was precise, beautiful: "It is easier for us to say, 'No Copernicus, no Newton,' than to say 'No Arab astronomy, no Copernicus, - or to say, 'No Judaism, no Christianity' than to say 'No Arabs, no modern civilization'". Sir Oliver Lodge in his book Pioneers of Science was more elaborate; "It was the Arabs who formed the only effective link between ancient and modern science - the Dark Ages in Europe form a gap in the history of science and for a period of a thousand years in between, there was no scientist or philosopher except among the Arabs." Yet it was Briffault whose estimation was highly scientific, - I should quote at length:

"It was under the influence of the Arabs and the Moorish revival of culture, and not in the 15th century that a real renaissance took place. Spain, not Italy, was the cradle of the re-birth of Europe. After steadily sinking lower and lower into barbarism it had

reached the darkest depths of ignorance and degradation when the cities of the Saracenic world, Baghdad, Cairo, Cordova, and Toledo, were growing centres of civilization and intellectual activity. It was there that the new life arose which was to grow into a new phase of human evolution. From the time when the influence of their culture made itself felt, began the stirring of a new life.

"It was under their successors at the Oxford School (that is, successors to the Muslims in Spain) that Roger Bacon learned Arabic and Arabic Science. Neither Roger Bacon nor his later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe; and he never weared of declaring that knowledge of Arabic and Arabic Science was for his contemporaries the only way to true knowledge. Discussions as to who was the originator of the experimental method ... are part of the colossal misrepresentation of the origins of European civilization. The experimental method of the Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe.

"Science is the most momentous contribution

of Arab civilization to the modern world; but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant which it had given birth to rise in his might. It was not science only which brought Europe back to life. Other and manifold influences from the civilization of Islam communicated its first glow to European life.

"For although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the permanent distinctive force of the modern world, and the supreme source of its victory - natural science and the scientific spirit.

"The debt of our science to that of the Arab does not consist in startling discoveries of revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. The astronomy and mathematics of the Greeks were a foreign importation never thoroughly acclimatized in Greek culture. The Greeks systematized, generalized, and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. Only in

Hellenistic Alexandria was any approach to scientific work conducted in the ancient classical world. What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the methods of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and these methods were introduced into the European world by the Arabs.

"It is highly probable that but for the Arabs, modern European civilization would never have arisen at all; it is absolutely certain that but for them, it would not have assumed that character which has enabled it to transcend all previous phases of evolution."

This bird's-eye view of the centuries long gamut of Euro-Arab relations may seem a trespass on the precise horizons of this brief preface. But I have taken liberty to project it here only to point to the centuries old gamuts of Euro-Arab and Indo-British relations being not unparallel even if dissimilar. What Briffault has beautifully summarised about the Euro-Arab relations may, not to an unfair extent, hold true of the Indo-British relations also. History repeats itself, - in different theatres. Europe, for its own prejudices (reasons?), hated everything Muslim: the former Subcontinent, for its own, everything British; Europe

needed geniuses and centuries to unevil the real truth: the erstwhile Subcontinent may need more of both.

Time wombs out geniuses and their miracles; Time heals; and only he can in the subcontinent produce Dorseys, Olivers, and Briffaults to vaporise mists and fogs away from the lights wherever they might have been and whatever their resplendence. That is where Shafi Ahmad Qadiri has humbly dared to tread; in his simple style, he has brought home the Rev. Canon C E Tyndale Biscoe's silent slow steady contribution to the metamorphosis of Kashmir and also occasionally touched the similar contributions of some other Church Mission Society missionaries. The book inshallah will be a soft light both for the beginner and the researcher.

Srinagar;

S. Mukhtar

19 November 1996

PRINCIPALS & VICE PRINCIPAL OF CMS SCHOOL

FOUNDER AND PRINCIPAL:	: Revd: J.H.Knowles (1880-1890)	
	Author : 1. Folk tales from Kashmir.	
	2. Dictionary of Kashmir Proverbs.	
PRINCIPAL	: The Revd: Canon C.E.Tyndale Biscoe.	(1890-1940)
	Author : 1. Kashmir in sunlight and shade.	
	2. Tyndale Biscoe of Kashmir. (Autobiography)	
VICE PRINCIPAL	: G.W. Tyndale-Biscoe	1896-1902
ACTING PRINCIPAL	: Revd: Marcus Wigram	1903-1904
VICE PRINCIPAL	: Revd: F.E. Lucey	1904-1921

SHORT SERVICE	: C.F. Hall.	1904-1905
VICE PRINCIPAL	: (Anantnag) Miss Coverdale	1907-1927
SHORT SERVICE	: C.Musgrave	1911-1912
SHORT SERVICE	: O.H. Robertson	1911-1913
SHORT SERVICE	: S.T. Gray	1913-1914
VICE PRINCIPAL	: Revd: J.S. Dugdale	1920-1927
SHORT SERVICE	: R. Denton Thompson	1925-1927
VICE PRINCIPAL	: (Anantnag) H.C. Guyer.	1927-1928
VICE PRINCIPAL	: E.D. Tyndale-Biscoe	1927-1939
	Author: (Fifty years against the stream)	
PRINCIPAL	: The Revd: k.w.s. Jardine	1941-1945
	Author: (Facing fearful odds)	
PRINCIPAL	: Frederick Jacob	1945
PRINCIPAL	: Dr. Phill Edmonds	1946-1955

ACTING PRINCIPAL	: The Revd: A. Spurr	1955-1956
PRINCIPAL	: The Revd: V.K. Jhonson	1956-1959
ACTING PRINCIPAL	: Miss M.P. Mallinson.	1959-1960
PRINCIPAL	: Mr. E.D. Tyndale-Biscoe	1960-1962
PRINCIPAL	: Mr. J.M. Rav	1962-1986
VICE PRINCIPAL	: Mr. Salam-u Din	1968-1972
PRINCIPAL	: Mr. Parwez Samuel Kaul	1986

INTRODUCTION

When I joined the Jammu & Kashmir State Forest Department, I had many a sweet and warm remembrances with me. I remembered Eric Biscoe, J M Ray, Miss Mallinson - Principals under whom I had worked as Teacher in the Biscoe School, Srinagar. My association with such distinguished persons had me closer to C E Tyndale Biscoe. Of the man and his mission I, as a student of the Biscoe School, was already aware. Above all, my own father, the late Salam-u Din Qadiri, himself a student of that school, had well educated me about the glorious contribution of Biscoe, may, of many an incoming Church Mission Society luminacies. These imprint sharp on my nerves, I ever longed to render them, and other reminiscences, into black and white, but, my varied official pre-occupations retarded my pace.

All praise to Allah who ultimately wished that be!

And all thanks to my wife Nasima, to my sons Jahangir, Junaid and Arshad, to my brothers Hanief and Khalid, for having actively helped me all through the

project. Thank I owe also to Imtiyaz Ahmad Hamdani for computerizing the text, and for whetting the text and shaping the book to its ultimate form, and for its preface, I shall indeed ever remain grateful to the distinguished journalist-writer S.Mukhtar. I am also grateful to Dr. Altaf Hussain and Parwez Samuel Koul, Principal Biscoe School who went through the manuscript and made certain valuable suggestions which I have adopted.

I am also grateful to my nephews Suhaib, Irfan and Inayat for their valuable suggestions.

Srinagar: **Shafi Ahmad Qadri**

9 November 1996

Contents

CHAPTER 1

POLITICAL HISTORY OF KASHMIR

A bird's-eye view

The Valley of Kashmir is one of the most beautiful spots of the world. It is demarcated from Punjab by Pir Panjal ranges of mountains. It is oval in shape and about 80 miles in length and 20 miles in breadth. It is encircled by snow-capped mountains. The Jhelum flows from its south-east and goes towards north-west to Baramullah. Thence it forces its way through deep gorges into Pakistan. The Valley is full of different colours. Many rulers and kings have ruled Kashmir; all.. except a few.. treated Kashmir- is as slaves, for their vested interests.

It is said that Kashmir once was a vast lake on which goddess Parvati sailed in a boat from Harmukh in the north to Kaunsar Nag in the south. In her honour the lake was known as Satisar. In the lake lived a demon called Jalbodev - he destroyed all life in Kashmir. By chance Kashyp, grandson of Brahama, happened to see

the terrible condition of the people. With the help of Vishnu, he cut through the mountains at Baramullah and the demon got killed. When Jalbodev was killed, people began to visit the Valley. The other demons also were killed. Among them were two small demons Chand and Mand. Water was drained off at Baramullah. The Valley was dry. Satisar was renamed Kashypmar. The name got corrupted to Kashmir.

Prehistoric explorations in the Valley have revealed the huge lacustrine deposits called Karewas, which are the geological formations of the ice-age. The neolithic culture has been traced at Burzahome which is about 20 km. from Srinagar. Axes and bone-tools have been found. The people lived in pits and used stone and bone-tools including needles, axes, and picks. They buried their dead in pits dug in their compounds. These pit-dwellers were living in Kashmir around 3000 BC. According to Kalhana, Nagas were the aborigines of the Valley; they were tribal people and snake-worshippers. The belief is supported by many temples having been constructed near the springs. Images of snakes are common in Kashmir even today. Names of various springs, viz. Nilnag, Kaunsar Nag, etc., also indicate that snake-worship prevailed among the Nagas. Then came the Aryan invasion from the north-west of India - that

was about 3000 years ago. The Aryans, coming via Gilgit and Chitral, mixed with the aborigines. A strong conjecture, however, connects the Kashmiris to the Jews. Hooked nose, they say, is a prominent feature shared by Jews and Kashmiris. Some say that the Kashmiris have descended from some of the lost tribes of Israel. The Biblical types are seen everywhere in Kashmir, especially among the upland villagers. Some of the customs of Kashmir, such as early circumcision and taking of oil for ghee, are very near to those of the Jews. This is generally inferred, however, that the present population of Kashmir is an admixture of aborigines, Jews, and Aryans.

Kalhana gives an account of 52 kings who reigned over Kashmir. Gonanda I is the first in the line, and from his reign the chronological history of Kashmir begins. He reigned over Kashmir for about 20 years, before the Mahabharata war. Gonanda I went to war with Lord Krishna, but was defeated and killed. He was succeeded by his son who also attacked Krishna. He too was killed whereupon Krishna installed the late king's pregnant widow, Yasovati, on the throne. The queen gave birth to a son named Gonanda II. Then reigned a chain of 35 kings. All record about them, says Kalhana, was lost. But Hasan, the famous Kashmiri historian-poet of the

19th century, obtained the copy of the lost manuscript and filled up the gap about the 35 kings. The next king was Nara who reigned 1048-1008 BC. Then came a devastating earthquake, in the reign of Sundersen, which destroyed Sandimat Nagar. The whole city was swallowed along with the king and the inhabitants. The place of that city is now occupied by the Wolur Lake. That happened somewhere between 2082 and 2041 BC. Regarding the Shankaracharya temple, it is said that it was originally built by Sandiman, one of the Pandav kings who reigned over Kashmir 2629-2564 BC.

The great Ashoka, whose kingdom extended from Afghanistan to Deccan, conquered kashmir 250 BC. Himself a Buddhist, he made Buddhism the state religion of the Valley. Ashoka reigned 272-231 BC, and constructed many viharas and monasteries. Ashoka's reign over Kashmir is a great landmark. He built the town of Srinagar originally at Pandrethan, a village about 5 km. up the river from the present capital. With 96000 dwelling houses, the place was well chosen, as it was on the higher ground. On its front flowed the beautiful Jhelum and on its rear stood the Zabarwan mountains. Ashoka established amicable relations with Greece and Egypt; as a result, Stone architecture was introduced into Kashmir. Morever, Kashmir became a great centre

of Buddhism, and attracted large number of scholars from outside Kashmir.

Then came Kanishka. He too was a staunch follower of Buddhism, and the religion reached its Zenith in Kashmir. He reigned over Kashmir about 40 AD. The third famous world Buddhist conference was held at Ushkura, Baramullah. On the mountain-tops were Buddhist monasteries. The following Huska and Juska were Kushan Kings. Both of them founded towns-Huskapura (Ushkura), Juskapura (Zakura), Kanispura - after their names. After the downfall of Kushan Kings, came mihirakula, a cruel King. It is said that he built a temple of Lord Shiva at Srinagar. Gopaditya was the next King. He built many temples. Famous among them was the Jyesthesvara temple, or Shankaracharya temple, on Gopaditya hill. The name of the hill still survives in the name of a village-Gopkar. Then the karkota dynasty was founded, in 627 AD by King Durlab havardhana. All Kings of this dynasty were great builders. In 724 King Lalitaditya ascended to the throne. He was a successful warrior; he conquered central Asia and Kanooj. He defeated Afghanistan and conquered balkh and Bukhara also. He came back to Kashmir after 12 years. He bought with him learned men and artisans, devoted himself to public welfare in digging canals and building great

temples, and ornamented many things with gold that he had brought from various countries he conquered. He constructed a big temple at martand, and also built a great city at Parihaspur about 13 miles to the north-west of Srinagar. Though himself a Vishnu worshipper, he built temples of shiva and Buddha for his subjects. The temples at Martand and Parihaspur now are in ruins and there is none to look after them. Their ruins and pillars still speak. One is constrained to remember this great forgotten king. When he left for his last expedition, he gave a wise piece of advice to his Kashmiri subjects. He advised them not to quarrel with one another.

After Lalitaditya's death, Jaiyopida reigned for 31 years. He also went for several expeditions. He went up to the Ganges and conquered Kanooj. He was a great lover of learning and many poets and scholars were present in his court. Towards his old age he became cruel: gold and valuable things were taken away from temples. The next 50 years, weak and cowardly kings came on the throne of Kashmir. In (855-83) Awanti Varman became king - he founded the Utpala dynasty. Instead of devoting his time to conquer other countries, he spent it on the development of Kashmir. Right, because the economy of Kashmir had suffered under

the previous kings. During his time the country faced famine and floods. The country got waterlogged and swampy, and its economy suffered. Suyya was an able engineer, and he undertook the work and drained the Valley. He noticed that the floods in the Valley were due to boulders. It is said that Suyya took coins in boats and stopped where the Jhelum was obstructed by rocks and boulders. He flung the coins into the river. The people began to search for the coins, and in so doing removed the rocks and boulders thus clearing the way for the river. Suyya was a good engineer and Sopore (originally Suyyapur) town is named after him.

Awanti Varman is also remembered as the builder of Awantipora town. The ruins of the temples and buildings still speak of their one-time grandeur. Awanti Varman reigned over Kashmir for nearly 28 years. He was a worshipper of Vishnu. He was a generous and kind hearted king. His son Shankar Varman was on the throne of Kashmir from 883-902. He built many temples at Pattan. He was a great conquerer and defeated many kingdoms outside Kashmir. His army comprised about 8 lac. men and 1 lac. horsemen. He built the town of Shankarpura (now Pattan) about 30 km. from Srinagar. This soon became a centre of trade, especially in woollen clothes and cattle. The king died during one of

his expeditions, at Hazara. After his death, his wife, Sugandha, reigned over Kashmir from 904-906. Onwards, there was a tense struggle amongst the kings, their relatives, ministers, and others. One after the other, they were habitual of many vices. For 9 years the country was reigned by Yasaskara (939-948).

Then came Queen Dida (980-1003) who played an important role in the history of Kashmir. She was the granddaughter of king Bhima. She ruled as consort, as regent, and as queen; - for 23 years. She put to death all her enemies and opponents, captured rebels and killed their families. She dominated Kashmir politics for nearly half a century. She was lame, beautiful still, courageous, a good diplomat, a statesman. She transferred power, without any conflict, to the Lohara dynasty of which Sangrama was the founder. He was her nephew. He was a weak king. In his time, Muhammad Ghaznavi attacked Kashmir (1015), but had to go back, due to bad weather. The Hindus ruled Kashmir only up to 14th century. In 1320 Kashmir was invaded by Tatars. Srinagar was burnt down. Tatars had high cheeks and black eyes. They imprisoned and enslaved Kashmiris. The victory of Tatars was short-lived as famine overtook the country. When Zulzu returned from Kashmir, he died en route with all his soldiers, in the snow. The then king

SAHA DEVA fled to Kishtwar. His Commander-in-Chief, Ram Chandra, reigned over Kashmir. Two men remaining with him were Shah Mir and Renchan Shah. Renchan killed Ram Chandra and married Kota Rani the wife of Sahdev and daughter of Ram Chandra. Renchan ascended to the throne in 1320. He was , under the influence of the renowned esotericist Abd-u Rahman popularly known as Bulbul Shah, initiated into Islam. His Muslim name, by that saint, was Sadar-u Din. After two and a half years, king Sadar-u Din died, in 1323. Then Udayna Deva, brother to Sahdev, succeeded and reigned from 1323 to 1338. Then again, Kashmir was attacked by Achala a Mongol Turk. He entered the Valley via Hirapur. The king fled to Ladakh. Shah Mir saved Kashmir. The king returned from Ladakh, but with no strength. He died in 1338 and Kota Rani assumed power, but only for two months.

Shah Mir deposed Kota Rani at Inder Kot and proclaimed himself king. He was the first of the Sultans of Kashmir. In 1389 Sultan Sikandar came to the throne. He was brave and cultured, like his father Qutb-u Din. An outstanding event took place in his reign. Mir Sayyid Ali Hamadani visited Kashmir in 1372 and, under his tremendous influence, there was a mass conversion to Islam. The political condition of the Valley changed.

In 1420 Zain-ul Abidin ascended to the throne. He reigned over the Valley with equality and justice, got scholars and artisans from Central Asia, introduced handicrafts, and brought prosperity to the people. He loved Hindus and Muslims alike, gave his posts to Brahmins. Mair Canal (Nallai Mair), which drained the water of the Dal Lake, was one of his accomplishments. The canal, deteriorating, was filled up, and now a Circular Road exists instead. Zain-ul Abidin also constructed the Zaina Kadal. He is still known in Kashmir as Boudshah which means The Great King. He was a great lover of Sanskrit and visited various tirths of Hindus. He built a grand palace at Nowshahra, 12 storeys high. The palace was known as Zuna Dab. He built some bridges and canals. He spent good time boating on the Wolur Lake, and made an artificial islet there - a refuge for boats in distress. He taught Brahmins Persian and gave them lands. The Brahmins, who had left the Valley, returned. He conquered Punjab and Tibet. He died at 69, after reigning over Kashmir for 52 years.

Unfortunately, the successor to Boudshah, Haji Khan, was a weak man and drunkard. The throne of Kashmir passed from the Sultans to Sayyids, Magreys, and then to Chaks. There is little information about the origin of the Chaks, and there are different versions

about their origin. According to Dr Parmoo, they have come from Central Asia. Some say they came from Dardistan and settled at Trehgam (Kupwara). During Sahdev's time, some Chaks, notably Pando Chak and Halmat Chak, migrated to Kashmir and rose to fame. The Chaks were Shiahs. In early 16th century, they gained power and reigned over Kashmir from 1560 to 1586. The most important Chak king was Yousuf Shah Chak. He abolished many taxes and begar (forced labour). He had to face many internal difficulties. His chief minister, Muhammad, and son Yaqub also, developed differences with him. He spent much time with singers, dancers, etc. He was the first to discover Gulmarg. The nobles were against him, for their vested interests. They created trouble in Kashmir. The Mogul Empire was expanding in India and the king was aware of this. Akbar didn't tolerate any country with an independent character, and took interest in Kashmir affairs.

Yousuf Shah married a peasant girl named Zun later Habba Khatun. She was a good scholar of Persian and composed poems in Kashmiri. Zun was born of a poorfamily in village Chandihar near Pampore. She grew up to be a beautiful belle. From her young years she composed poems in Kashmiri and studied the Holy Qur'an and Persian. She was much impressed by the

great Persian poet Sadi. She was physically tortured by her in-laws. At last, she was given divorce. Fortune then smiled on her and king Yousuf Shah took her in marriage. But the prosperity was not for long and misfortunes poured down. Emperor Akbar made unsuccessful attempts to conquer Kashmir and finally conquered it in 1586. Yousuf Shah was deposed and, along with his son, taken prisoner and sent to Bihar. He requested Akbar to allow him stay in his home, but was not given that permission. What prevented Zun (now Habba Khatun) from accompanying her husband to Bihar is not known. Was it that Akbar did not allow Habba to accompany her love in exile, or was it that Habba did not like to move out of her homeland, no historian knows. Lovelorn, she wandered from one place to another. Finally, she settled on a small spur near Pandachok about 7 km. from Srinagar. Perhaps she spent her last days, and is buried, on that Spur. She was the last queen of independent Kashmir.

Kashmir now was one of the provinces of Mogul Empire. Akbar visited the Valley three times; in 1587 he brought his revenue minister, Todarmal, alongwith. Todarmal, his headquarters at Pattan, left his distinct marks on the State revenue department. On his third visit, Akbar built a 5 km. long wall round the Hari Parbat. For

that he imported about 200 skilled masons from outside Kashmir. Inside the fort he built a town known as Nagar Nagr wherein his courtiers built themselves gardens and mansions. After the death of Akbar, 1605, Jahangir became the Emperor of India. Jahangir loved Kashmir very much. He built here summer palaces, gardens, and mosques. Jahangir first visited Kashmir in 1619. His beautiful wife, Nur Jahan, was with him. He laid the Shalimar, Achhabal, Verinag gardens. Nur Jahan built Pathar Masjid. When Jahangir on his death-bed at Bahramgali near Rajouri was asked what his last wish was? the reply was, "Kashmir! Kashmir!" Emperor Shah Jahan visited Kashmir four times. He built Nashat Garden, under the supervision of his Governor, Asif Khan. Unlike Shah Jahan and Jahangir, Aurangzeb visited Kashmir only once, in 1665. This Emperor's visit was not a happy one. After the death of Aurangzeb in 1707, the Mogul Empire began to fall and Governors proclaimed their States independent. Kashmir too became independent, and the nobles requested Ahmad Shah Abdali to invade Kashmir. Soon after, Abdullah Khan the Afghan chief fought with Abdul Qasim Mogul for two weeks. The Mogul Subhidar was defeated and taken prisoner by the Afghans. From 1752 to 1819 Kashmir was ruled from Kabul. The Afghan Amir Khan Jawan Sher built Amira Kadal bridge as also the Shergari

palace since used by the rulers of Kashmir. Some Kashmiri pandits, like Nanda Ram Ticku and Kailash Dhar, occupied respectable positions in the Afghan court. In 1819, the last Afghan Governor of Kashmir, Azim Khan, was attacked by the Sikh army. That army was led by Hari Singh Nalwa, Diwan Chand the great general of Ranjit Singh, and Gulab Singh. It entered the Valley through Shupian. On hearing about the attack, Azim Khan fled to Kabul, and his brother, Jabar Khan, became governor. He too was defeated. Kashmir thus passed from the Afghan to the Sikh rule. The Sikh rule was as good only as the Pathan rule. The Sikh Governors were appointed from Lahore durbar, by Ranjit Singh. During the 27-years Sikh rule, 10 Governors were appointed.

Amongst these Governors, Col. Mian Singh was the one who gave some relief to the people of Kashmir. He was appointed Governor in 1833. He reduced the taxes during the famine in Kashmir, and imported grains and eggs from Punjab. Advances were given to peasants, free of interest. Shaikh Ghulam Mohi-u Din succeeded him, in 1843. He reopened the Jamia Masjid, the gates of which had been closed by Sikhs in 1819. In 1845 Imam-u Din became Governor of Kashmir. In 1846, after they were defeated by the British, the Sikhs handed over Kashmir to them. The British sold Kashmir to

Gulab Singh, for Rs.75,00,000. Imam-u Din protested against this bargain, and, getting help from Sher Ahmad and Bambas from Jhelum Valley, took control of Hari Parbat fort, for 40 days. Gulab Sing's troops were defeated and his army chief, Lakpat, was killed. The British forces moved in from Jammu and Imam-u Din was defeated. Gulab Singh was a Dogra Rajput coming from Jammu. He thus founded a new dynasty - the Dogra dynasty. His kingdom included Ladakh, Gilgit, Baltistan besides Jammu and Kashmir. The relations between the Maharaja and the English were cordial. They promised him all aid in protecting his territories. The condition of the Kashmiris was deplorable. The Dogras treated them as cattle, for centuries. In 1852, Gulab Sing's powerful army. Under Diwan Hari Chand, was badly defeated in Dardistan. Gulab Singh tried his utmost to get more and more wealth in Kashmir - money was his religion. He seized all jagirs and declared all land belonged to him, and the people were simply tenants. It was for the first time that the people of Kashmir lost the ownership of their land. He also introduced begar (forced labour); the people were taken from their cottages and dragged to carry loads to different corners of the Valley. Many died on roads and mountains due to snow, avalanches, etc. Gulab Singh imposed a tax on every shawl-shop, at Rs.120 per annum. His main source

of revenue, however, was land. He died in 1856. He was succeeded by Ranbir Singh.

Ranbir Singh also helped the British during the first war of independence, in 1857. He received a sanad from Lord Canning, for the valuable services rendered to the Crown. He established many departments - judicial, revenue, civil, military. He was popular among his people and the Europeans. He built several buildings. To the British, he was a modest Hindu, devoted to his religion, to Sanskrit learning. He had a strong will and determination, like his father. He was an enlightened person, but his control over the administration was weak. His later years were full of anxieties and troubles. There was a terrible famine in 1877-1879 and the people were starving; they moved towards the plains. At least, two-thirds of the population died; the villages and towns were deserted; everything was in ruins. Ranbir Singh spent huge sums on sericulture, vines, and hops. He encouraged all art and learning, gave donations to the Punjab University (Lahore) and became its first member. He also established pathshalas and maktabs. The library at Ruganath Bazar was established during his time. He got many books translated, from Arabic and Sanskrit into Hindi and Persian. He died in 1885 and was succeeded by his son Partap Singh, who at the

time of ascension was 35.

Partap Singh's ascension to throne marks the beginning of the modern education and political awakening in the State. There was rivalry between the British and the Russians on the northern borders of India. The Czar was expanding his empire into Central Asia; he came close to the borders of Kashmir. Upon this, the British took keen interest in Kashmir affairs. The Maharaja was directed to work under the Resident who was the British representative in Srinagar. New departments - Accounts, Public Works, Police, Forests - were created and kept under the charge of British officers. They established and ran these departments of modern lines. The official language was changed from Persian to English. A Political Agency was set up in Gilgit. A cart-road was made between Srinagar and Rawalpindi, in 1890. This had good results on the socio-political conditions of the people. 1912-1915, one more cart-road was constructed between Srinagar and Jammu, via Banihal. These roads changed the socio-economic condition of Kashmir, and tourists began to visit the Valley. During Partap's Singh time the settlement of land was done, by Sir Walter Lawrence. Dredging was done in Jhelum and Wolur Lake. Hydroelectric power was generated at Mohra and

electricity supplied to Srinagar city and towns. Education made much progress. The backwardness of Muslims resulted in a few disturbances, in 1924, in the Srinagar Silk Factory, and many Kashmiris were killed by the Dogra army. When Lord Reading visited Srinagar, some prominent Muslims presented him a memorandum. The Maharaja confiscated their properties and the agitation was suppressed. He of short stature wore big turbans. He died in 1925. He left no male issue. And so his nephew, Hari Singh, son of Raja Amar Singh, was made king.

In 1931 the people of Kashmir revolted against the autocratic rule. The movement ultimately came up as Quit Kashmir Movement, under the guidance of Shaikh Muhammad Abdullah. The Government tried hard to curb down the movement, but it continued up to 1947 when in August of that year the British left India. The rulers of Indian States were given the option to accede to India or Pakistan. There was a war between India and Pakistan on Kashmir, in 1947. The UNO intervened and the cease-fire line came into existence. This left some parts of the State with Pakistan and some with India. Meanwhile, the Maharaja left Kashmir, and Shaikh Muhammad Abdullah was made Prime Minister of the Indian part of Jammu and Kashmir. He was arrested in

1953, and Bakshi Ghulam Muhammad became Prime Minister.

CHAPTER 2

CHRISTIAN MISSIONARIES ARRIVE

After the Dogras became the masters of the Valley, missionaries were attracted to it. Kashmir's pleasant climate, its beautiful people, its location promised it to be a great Christian centre amid China, Tibet, Yarqand, Samarqand, and Bukhara. Missionaries believed the people of Kashmir would be converted easily, as they had first converted from Hinduism to Buddhism and vice versa and finally to Islam in the 14th century. These missionaries knew the deplorable condition of the people of Kashmir, their mass illiteracy, ignorance, poverty, disease, and how they were oppressed and tortured. Their main aim and objective was to spread the message of Christ. Though Maharaja Gulab Singh had good relations with the British, he did not allow the Europeans to stay for winter in Kashmir.

The first European to visit Kashmir was Bernier, a French physician; he came with king Aurangzeb,in 1665. Bernier stayed in the Valley for some time and

left his account to posterity. Many Europeans followed, and recorded their observations and impressions - these writings certainly are of historical importance. In 1715 Ippolito Desideri and Mannei Freyre so journed in the Valley only to be shocked by its deplorable condition - they soon left for Tibet. Next came the Hungarian Cosma Sandor in 1822; a brief stay, and he left for Ladakh. The Kashmir mission was born in 1849 in Srinagar, yet, it had its real go with the arrival in 1864 of Col. Martin and Robert Clark. Wrote the latter: "The Valley is remarkably fit by its geographical position, by its pleasant climate, and by its beauty and fertility to become a useful Christian missionary centre for the vast countries of Tibet, China, Yarqand, Afghanistan, and Turkistan." The missionaries knew that Buddhism had spread into Central Asia and China and Tibet through Kashmir. They wanted Christianity should do the same. Robert Clark, starting 1864 with a permanent mission established in Srinagar , was opposed by the people of the city. His effigy was burnt. And then Dr Elmslie arrived 1865. As regards the medical side, the officials of the State did not like the missionaries, and arranged demonstrations against them. The Governor informed the Resident that the majority of the people in the Valley were ignorant and fanatic Muslims, the presence of Christian missionaries would create trouble, and the

people would revolt. He wanted the Resident to dissuade the missionaries from entering Kashmir. The State Government showed cold shoulder towards the missionaries. The British directed the State to take every possible step for the safety of the missionaries. Clark preached on the roadside and toured the Valley. The Maharaja again wrote to the British that the missionaries were not safe in Kashmir, as it was primarily populated by Muslims who, ignorant and fanatic, might insult them. But the British turned a deaf ear to it. Subsequently, the Maharaja accredited a top officer of the State, Diwan Jawala Sahi, to apprise the Governor General of the situation and request him not to allow the missionaries to enter Kashmir. The Maharaja appointed intelligence people to keep track of the missionaries. The attitude of the State Government towards the missionaries was not good and friendly, and was based on hate and suspicion. On the other hand, the missionaries were eager to help the downtrodden people of Kashmir.

Some British officers, including Robert Montgomery, Governor of Punjab, sent a medical mission, in 1864, under Dr Elmslie and thus the first mission hospital was built by him in Srinagar. The missionaries established other hospitals, schools, and orphanages. Some of them fought for the rights of the

Kashmiri people, and against injustice, and even gave their lives in sacrifice. Robert Thorp was the first freedom fighter of the Valley; he gave his life in sacrifice. On seeing the deplorable and pathetic condition of the people of Kashmir, he was moved and began to appeal to the British. But the State Government directed him to leave Kashmir. He refused, and died from poison, mysteriously. He lies buried in Srinagar cemetry.

Clark opened a school in Srinagar, in spite of stiff opposition from the people and the Government. The parents who sent their children to this school were threatened both by the people and the Government. The school had to face many other difficulties also, and Clark left Srinagar. However, there were good relations between the people and the missionaries. But there was not the permission for the school to rent a house. And so it was started in CMS Hospital Drugjan, with four or five students. Mr Knowles was the Principal of the school in 1880. Drugjan lay in the outskirts of Srinagar, and students complained of inconvenience. In 1883, a building was hired at Shaikh Bagh, for the school. The people got furious at the mission occupying this large building in the heart of the city. It was in 1890 that the Government permitted the school to hire a building near

Fateh Kadal. The number of students, meanwhile, rose from 200 to 300. Knowles worked very hard and established the school. In this task he was assisted by Burges and some Kashmiri teachers. Miss Helen Burges was the first European lady to establish the kindergarten. Knowles was a good writer and Folk Tales of Kashmir and Kashmir Proverbs are his living legacy.

In 1874 Maharaja Ranbir Singh permitted the mission to construct a hospital at Rustum Gali near Dal Gate. The doctor incharge was Maxwell. His health broke down and he had to leave Kashmir. In 1887 his place was taken by Dr Downes. He was a brilliant surgeon. His reputation spread throughout the State. In 1880 two brothers Arthur Neve and Ernest Neve arrived from England and worked in the hospital. In 1949 the hospital was taken over by the State Government and converted into a TB Sanatorium. The missionaries then paid more attention to education. The Dogra kings were not interested therein. Till 1880 not a single school was in Srinagar. The upper and middle class people were educated in pathshalas and maktabs run by maulawis and pandits. The opening of the CMS school was a red-letter day in the history of Kashmir. It brought a new era by imparting scientific education on modern lines. PN Bazaz in his book Daughters of Vitasta rightly remarks

that the opening of the CMS school here was in importance next only to the introduction of Buddhism by Ashoka in the 3rd century BC and the acceptance of Islam by Renchen Shah in the 14th century.

CHAPTER 3

TYNDALE BISCOE

The Pilgrim's Progress

Ceil Tyndale Biscoe, born 1863, was the third of the seven sons of William Earle Biscoe born 1813.Elisha Biscoe, brother to William Earle, settled, in the eighteenth century, at Holton in Oxfordshire, England and since the family lived there. Holton was a very beautiful village with forests around - a beautiful castle surrounded by deep trench.

Tyndale Biscoe's family were very religious: God had blessed him with noble parents. The parents infused into him the true spirit of Christianity by not words but their own deeds. Around the house of Biscoe lived poor people in cottages. Biscoe's mother would carry her son to look after these poor folk, help them, and feel the reward of service in a way not possible through books or sermons.

Once it happened that Biscoe went to see a poor

family. When he arrived, the family were at tea. Biscoe noticed that instead of butter they spread fat on their bread. On seeing this he was grieved, and inquired, "Mother I saw our neighbours eating fat on their breads; why don't they use butter? as we do." Biscoe suggested, "Let us take them butter." "Certainly," retorted the mother, "if you pay for it from your pocket-money." Biscoe went to his money-box, got money, purchased butter, and presented it to the family.

When Biscoe was about 6, his mother took him, and his brother Ted, to see their grandmother, in Oxford. Here, a missionary box lay on a table; a Negro boy stood on it; a broad hat, with a slit, lay at his feet. The mother said that if they dropped a coin into the hat, the Negro boy would bow his head. Biscoe readily dropped a coin and the boy did pay a nod. The observant Biscoe inquired about this Negro boy. The mother told him some pathetic stories of slave-trade in the then unknown African continent as also of the horrifying plight of the people living there. This had a permanent punch on Biscoe's virgin mind which, consequently, was made up for going to Africa and setting the Negros free. Ted too was in line. Soon Biscoe was at Bradfield school and here one Mr Lowndes from Zanzibar gave a lecture relating to his experiences in Africa notably the terrible

sufferings of the Africans at the hands of the Arab slave-dealers. Consequently, Biscoe and his friend Harpur resolved to go to Africa and fight the slave-trade. Biscoe, next at Cambridge, attended the missionary meetings where the missionaries related their experiences in Africa and the slave market in Zanzibar with all its cruelties.

Biscoe in his infancy caught meningitis. For several years he was a weak and bad tempered boy; his brain involved, he could not learn his lessons by heart. Older and promoted, he was often punished by his governess. This ultimately proved a blessing for him. As teacher, he got deeply interested in dull students; his sympathies always were with those who failed in examinations. He would line up the failing students, congratulate them, cheer them up, and instill in them a new hope of passing next time with flying colours. This did miracles to the dejected and depressed students.

In 1875, Biscoe, with his brother, went to Bradfield. "Biscoe," advised the brother, "the boys will treat you roughly; cry not but laugh." As Biscoe entered the class-room, the senior students came round with a spate of questions: "What is your name? Where do you live? How many sisters and brothers are you? Where do you come from? What is your father?" etc. The boys

also put dirty obscene questions. If one did not answer these questions, one received a kick or blow. Biscoe received a kick or blow as a joke, and the older boys shouted:"O, leave that young boy!-he likes it." Biscoe was saved, but he saw cruelties being done to defenceless boys. The bullies tied Biscoe to a desk, and he was frightened. As it happened, a brave boy of 12 came up and shouted. "Who is going to tease Biscoe? - he will have to fight first with me!" Everyone got frightened, and Biscoe was saved. More cruelties were done to defenceless boys by bullies. Once Biscoe was saved by a miracle. The bigger boys intended to tease Biscoe, but Biscoe fought furiously with his nails. He returned home and requested his father to teach him boxing. Soon Biscoe had weekly lessons in boxing for self-defence, and the tutor was Mr Blake, Queen Victoria's bodyguard. Biscoe loved this man very much. He was the salvation of Biscoe and other weak boys who were suffering from bullies; and this bullying automatically ceased.

Biscoe spent about 7 years at Bradfield. The school was governed by its own rules. By one rule, nobody was allowed to swim in the river which flowed by the playground of the school. Biscoe loved water sports very much, but was not, under the rules, permitted

to swim. On hot summer days boys would swim and brand Biscoe a coward. The boys did not obey the rules, and even the teachers knew it. In his heart of hearts, Biscoe resolved to make, in case he became a teacher, only such rules as could be enforced and would be obeyed. One Saturday it was swimming for young boys. There was no supervision. The elder boys also joined in and bullying ensued. Biscoe was fortunately saved. "Biscoe," said a senior boy, "you remain close to me; nobody shall touch you; and I will teach you how to swim!" After just three exercises, Biscoe learnt how to swim. He remembered that friend throughout his life. It happened, in 1903, that Biscoe found this friend, Basildow, in Bird and Company, a firm in Calcutta. Biscoe reminded him of, and thanked him for, his great kindness.

Biscoe became a good swimmer; undersized, he was made cox of the college boat, for three years. In 1886 he got his BA and went to York to study Theology under the Revd E A Lane. Biscoe believed in practical Christianity and not its dogmas. His faith in Christianity was rooted in the love and brotherhood it taught. After leaving college, Biscoe took the Priests' Examination; he felt like a lamb dragged to slaughterhouse. The Bishop was suffering from partial blindness Biscoe's

answer-books before him, he turned and addressed Biscoe, "Shocking that you know nothing! How do you think you can teach when you yourself know nothing." "Well sir," said Biscoe, "there may be some people in the world almost as ignorant as I am." "I feel you are fit only to teach the Blacks there." "Sir, if you could persuade my parents and the Church Mission Society (CMS) to send me to Central Africa, I should be most grateful." The Bishop promised Biscoe all help for his appointment in central Africa. Biscoe soon visited CMS headquarters at Salisbury, for service in any part of the world. At heart he liked to go Central Africa where, the slave-trade in full swing, there were unparalleled chances to serve humanity. After a few days, Biscoe was called to CMS office and informed that he would be sent to Canada, Persia (Iran), or Kashmir, whichever he liked. He was not sent to Africa because he had suffered sunstrokes twice in England. Eventually, he was appointed as missionary teacher to help Mr Knowles in Kashmir. The appointment raised laughters. Biscoe now was anxious where Kashmir was and went to Royal Geographical Society (London) to locate Kashmir and know how to reach to that far-off place. The day of departure approaching, Biscoe's relatives and friends were all but sad. He was paid tearful farewells by his kith and kin and congratulations by his parents. After

all, Providence had chosen him for service somewhere! in Srinagar, the capital of Kashmir, the city of the sun.

The Journey

It was November 1890 when Biscoe left Victoria for a destination unknown to him. Karachi reached, the ship's Captain and his officers paid him warm farewell. From Karachi, Biscoe left for Rawalpindi. Entertained at several stations by CMS missionaries, he met his cousin, Sir Robert Anderson, at the Rawalpindi station. He was fascinated on seeing Rawalpindi town with flat-roofed houses and white-domed mosques and minarets. He also saw the white tents and barracks at Rawalpindi that was an important military station in North India. He also noticed half-naked persons moving from one place to another. The condition of the train by which he came from Karachi to Rawalpindi was no good. It had no glass panes, was divided into various compartments by iron bars. Biscoe paid to labourers more money than they demanded, but still they demanded more. Priest Griffith and his wife received Biscoe at the station and took him, in a 4-wheel carriage (Tikka Ghari) drawn by a pair of lean ponies, to their house. The priest made Biscoe all comfortable by all possible kindness. Sitting with the priest, Biscoe heard the gush of water and saw a man pouring it out from a goatskin locally known as

mashk. Biscoe was all eager to go Kashmir; but, due to bad weather and avalanches, the road was closed, and he had to spend some more time in Rawalpindi. During this time he studied the language and the people of the land in which he was to spend his life.

The day came for Biscoe to leave Rawalpindi. A tonga stood at the door of Griffiths; the servant stowed the luggage into it; and the tonga left for Srinagar - 200 miles away across the mountains. As Biscoe stayed in the tonga, he smelled the stench from the foul shirt of the driver. The ponies were changed after every 5 or 6 miles. The plains over, the tonga now passed through forests. The road was ascending, Murree was reached, and here occurred a snowfall. The road onwards was very steep, wild, difficult. The present Murree-Srinagar road was not there, and the only route was the narrow serpentine paths somehow joined. Biscoe was impressed by the beautiful forests of deodar and fir, by the suspension bridges, by the almost vertical cliffs, and by the meandering river. Biscoe naturally remembered his home place.

The journey was dangerous. The danger of robbers was always there. The wild animals were always there, mostly panthers. The rains occasionally washed down parts of the way. The ponies slipped. The road

slipped - sometimes even 300 feet down. Biscoe heard thrilling stories about the road and about the cruelty to animals. He prayed for vehicular traffic, so that animals would be liberated. The tonga reached Domel where the rivers Krishen Ganga and Jhelum marry. For sometime Biscoe stayed at the dak bungalow here, Biscoe had to keep the doors and windows open, as the room was full of smoke. He listened to the stories of old masters and hunting expeditions, from his servant sitting beside him. The next day the weather was still bad, but Biscoe determined to start for Srinagar. Making tracks over the snows and vigilant about avalanches, he set out for Baramullah the western town of Kashmir.

Jehu the cart driver would postpone the journey, because the road was not in good condition. But Biscoe prevailed; the ponies did their best, but could not move the vehicle, and it was only with a few persons occasionally coming and helping that the tonga was moved on. Somehow Baramullah was reached. Biscoe alighting, he was surrounded by people many of them making a noise. A man advanced and gave Biscoe a letter. The letter was sent by Mr Knowles the Principal of the Cms School. It said that, as there was no vehicular traffic from Baramullah to Srinagar, a boat had been arranged for Biscoe's march up. It was on one Monday of

December 1890 that Biscoe boarded the Doonga - a long flat-bottomed Kashmir ferry boat. Its crew consisted of two men and one woman. Biscoe felt that this last phase of his journey would be comparatively easy and peaceful. Sopore reached by 3 O'clock, the boatman, refused to cross the Wolur Lake. But Biscoe, anxious to reach Srinagar, insisted on going, saying he would leave the boat and travel on horseback. The boatman, finally, agreed to face a probable storm, on condition that the responsibility of a disaster would solely lie on Biscoe himself. The boat entered Wolur Lake. Biscoe, seated in prow, enjoyed the vast calm waters, the Harmukh to the left, the Pir Panjal range to the right. He enjoyed the deodars and conifers contrasting against the snowy peaks. The boat entered the river again; the riverine waters, no more green as at Baramullah, were drab with silt. The small villages of Shadipora and Sumbal greeted Biscoe.

Biscoe was amused by the irises in the fields, thatch-roofs, various vessels moving on the river, some carrying grain some wood some vegetables for sale. He was more amused by women, babes in arms, occasionally plying the boats up or down, sleeping in them, and exchanging gossip. Srinagar, the city of the Sun, was reached. Biscoe found that Srinagar city lay on either

side of the Jhelum and the houses were closely clustered. He discovered some trees and gardens among them. He found the two halves of the city were connected by seven bridges across the river.

He was fascinated by the typical kind of wooden bridges made of deodar piles and logs and beams. These he found were excellent specimens of a typical architecture. Whenever Biscoe looked up towards a bridge, he found a crowd watching a Stranger.

The first bridge he saw was Safa Kadal (Kadal = bridge). Around, he saw the Yarqand Sarai where traders from central Asia, particularly Yarqand, used to stay. He next saw the Ali Kadal and, nearby, the Mosque of Bulbul Shah the Muslim dervish who converted King Rinchan, originally a Buddhist prince, to Islam, to make him the first Muslim King of Kashmir, in 1320. Biscoe next saw the Zaina Kadal and around Boudshah's tomb-an old tomb made of brick and belonging to 15th century. He also saw the Maharaja Ranbir Bazar nearby that at that time was the most important trade centre of the valley. He was impressed by the Pathar Masjid on the left bank of the Jhelum; this was built by Empress Nur Jahan, under the supervision of Malik Haider of Chaudara, and it was one of the best stone Mosques in

the valley. Biscoe here was most impressed by the Shah-i Hamadan Mosque. Shah-i Hamadan Mir Sayyid Ali of Hamadan visited Kashmir during Shahab-u Din's time; he was accompanied by many of his followers. This celebrated saint-scholar-preacher stayed where the Mosque now is and spread the message of Islam. Biscoe, next at Fateh Kadal, saw the woodcarving, papier machie, embroidery, etc., artefacts. The boat moved on and Biscoe intently observed everything around. He saw the wooden houses in orderless rows, their deodar gables reflected in drab water, their upper storeys often resting on wooden pillars. He saw the ghats and men and women washing their clothes, filling their water-pots, and cleaning and rinsing their household vessels. Occasionally, trifles swelled into quarrels and the angry voices were heard across the river. Boats, of several kinds, lay moored to the banks. Waterways occasionally married or divorced the mighty Jhelum.

Biscoe then reached Habba Kadal. Here he found, on the right bank, the biggest Hindu temple of Kashmir, the Rugh Nath Mandir, among crowded streets. He also saw a big palace with a golden temple in it. This was the residence of His Highnes Maharaja Partap Singh. Amira Kadal was soon reached. Biscoe in doonga thus passed under the seven bridges, reached Ram

Munshi Bagh, passed through the floodgate into the canal, stepped ashore, and was received by J H Knowles, Principal of the CMS School, who took him straight to the Mission Hospital, Drogjan. Biscoe met Dr Arthur and Dr Ernest Neve in whose house he had to live. This mission hospital of Kashmir was famous beyond the boundaries of Jammu and Kashmir. Biscoe discovered the streets were parallel to the river, and people, some Europeans here and there, wondered on seeing him. Biscoe also wondered over their grey or red skull-caps, their loose pherans, their blankets over their shoulders. Biscoe learned that the people were Muslims or Hindus. The Hindus mostly used turbans and displayed tilkas on their foreheads. Biscoe occasionally found men helping their ponies pull the carts through the crowds; there was no wheeled traffic. Biscoe climbed up the spur of the Takht-i Sulyman." Here we are!" exclaimed knowles. Biscoe looked with focused interest. He stayed in Dr Nave's home. The building now houses the Chest Diseases Hospital (Drogjan).

CHAPTER 4

BISCOE:

Some Observations and Actions

One fine morning Knowles and Biscoe went to the school near Fateh Kadal. Biscoe had his first look into the interior of Srinagar city. He saw it was full of dirt and filth, the streets were narrow and filthy, and hundreds of dogs and donkeys smelled the garbage everywhere for food. He did not find a single chimney, nor a single glass-window, anywhere. Many of the houses were leaning, one against the other. Knowles and Biscoe wormed their way to the school. It was in a rented house, on the left bank of the river Jhelum, near Fateh Kadal. The two entered the class-room, which was in the third storey. There were about 200 students. The class-room was full of stench. It was winter and all its windows were covered with paper. Each boy carried the Kashmiri portable stove (Kangar) underneath his tunic- a dirty blanket or more generally the indigenous pheran.

Knowles introduced Biscoe to the boys. Biscoe found that some students, in the very front row, were

bearded, already married and fathers. All of them were Brahmins; they displayed long (yellow and /or red) tilaks (colour-marks) on their foreheads; some wore ear- rings also. Many had their finger-nails abnormally long. Upon inquiry, it was revealed that long nails read that the person was not engaged in manual labour and , as such, denoted rank and dignity. All students had their mouths wide open; their breath was foul,-due to pyor-rhoea and other dental/oral infections. Most of the boys suffered from scald-head with constant itch.

The students were mostly Kashmiri Brahmins. 95% of the population of Kashmir was Muslim. But Muslims did not send their children to school; they would train them to do the job their fathers did. The Brahmins would not eat with any person not of their caste. They would not eat even with the Maharaja, as they considered him to be from a lower caste-Khishtary. They ate food cooked by only Brahmins. Their kitch-ens they always washed with a solution of cow-dung in water. The Brahmins, even now, don't kill animals, though they eat them. Biscoe in the class-rocm would kill the invading mosquitoes and flies, and there upon the Brahmin boys, horrified, would cry and jump and run away in protest. They would not kill other insects either; consequently, the library books and pictures were

CMS Schoolboys cleaning out a tank at Islamabad in Kashmir.

destroyed by several species of insects notably the sliver-fish.

Upper class people in Srinagar never thought of walking faster than two miles per hour, the pace of the ox. Biscoe's Brahmin boys were sons of such officers holding high offices of the State. Their large houses in the city were standing evidence to their looting powers. Such parents now had sent their children to school to learn English and so in future occupy high positions in the State. Biscoe taught these boys to hate wrong and love right, to protect the weak against the cruel. This was just the opposite of what their parents taught them. But, still, Biscoe taught them to love right by doing right, and to hate evil by fighting evil. Biscoe was sad to observe that it was the weak who had to work more, and it was woman who had to give way to man in the streets; it was woman, again, who had to fetch water home in the heavy earthen pots. He was pained to see cows, donkeys, dogs eating filth in the streets. He saw that an immoral traffic after dark prevailed; a great liar was respected; and the condition of the streets of Srinagar was deteriorating. Narrow and filthy, pedestrians, loaded animals, loaded men and women, cattle, fowls, dogs, etc., all jumbled together upon them. The going on these streets was more difficult by the pools of liquid filth.

Biscoe was also pained by the people of Srinagar having developed the habit of flinging all filth out of their windows on to the streets; as the filth fell on one's own head or on somebody else's, instant amusement or annoyance arose.

Biscoe used to go to school by boat and return on foot. He found people of Srinagar throwing dirty water and all filth from the upper storeys down to the streets. The Srinagar Municipality had passed an order against this practice. Biscoe too once got his share of this dirty water. He was annoyed and searched for the culprit. The culprit happened to be an elderly man with a red beard. He, a 1 1/2 -year- old child in his arms, came and cried," Sahib, you should not be angry. For, I was not the one who threw this water out of the window. It was this little child." Biscoe retorted that a miracle then must have happened; for, he himself had seen the thrower had a red beard. Upon this, the crowd laughed, the offender folded his hands, and requested Biscoe to forgive him and not report to the Municipal office. Biscoe then discovered that the reason for that frequent throwing was that the people had their kitchens in upper storeys and there were no sinks and drains. Biscoe soon once saw a "sacred bull" madly going to greengrocers' shops and eating and munching their vegetables. Every-

body afraid of this bull, made way for him.

Biscoe also found that only a few houses possessed any sanitary convenience. Most of the inhabitants preferred to make use of the streets. Dogs, then, were highly useful in dealing with this refuse. But these pye-dogs were often stoned and kicked, and sometimes, when they came too near to the shops and houses on their hunt for food, hot water was doused over them. During the winter, their condition was more pathetic; starving, they would attack Women and children and all. Biscoe too was once attacked by these dogs. He heard that they had torn to pieces many English dogs. Biscoe was sad for business being done on streets and not inside shops. But he was most grieved by the deplorable condition of the lunatics. They wandered on the streets, some with their babies: some males were so vile that they had made them mothers. Biscoe was anxious that the Government did not take proper steps to save them. He also saw beggars moving from one place to another. He saw a person who for years had pretended to be a cripple. He crawled naked and was shivering. By this trick, he collected a good amount of money. Biscoe once met this cripple. He ran quickly from the corner of a street, ran full speed, and laughed as he disappeared into a lane. Biscoe also observed many barbers shaving their clients' heads and faces; blood often oozed out and still

the unsterilised razors went on; several infections thus passed from one client to another. The barber was also a dentist. He would shove his iron hook in between the ill tooth and its socket, and then pull it out. He was clever at fixing a shaky tooth to its neighbours by wiring them together. He arranged marriages. The family allowed him to see the girl to be married. Biscoe well read the sufferings of many bridegrooms for the wrong pictures given by these go-betweens.

Biscoe also noticed that everybody in Srinagar used turbans. Various classes had typical ways of winding them. The Brahmins used to wind their turbans tight; so did the butchers also; but many, as carpenters and boatmen, wound them lose; some hung its loose end over the nape. The turban was used to keep the head cool in summer and warm in winter, and to protect the head from minor blows. Biscoe's boys used turbans for social service purposes, such as bandaging wounds of various types, towing the person unable to walk by himself, towing boats, etc. The boatmen used them for catching runway animals. Biscoe was fascinated by the national dress of Kashmir - the pheran. The Hindus' pheran was markedly different from that of the Muslims, but both were most suitable for using the kangar. Biscoe was also fascinated by the typical wooden

A Party of Patients from the State Hospital for women taken for an outing by the boys.

babouches, getas, often held by thong.

Biscoe also introduced technical education in the school. He got Mr Augustus, a trained carpenter, and started a carpenters' shop in the school. The boys, Brahmins, were against it and said it was against their creed to handle tools of any kind. But Biscoe did not care; he had conquered all opposition to football and swimming. Biscoe's young carpenters used glue and nails; mortise and tenon they didn't know. The first Brahmin carpenter faced opposition and anger from orthodox Brahmins. But, he did not care. Later he became the Carpentry Instructor in the school.

When Biscoe taught his boys Geography, he often came across strong objections by them. They openly said that the teaching was against their religion. The pandits had told that the earth is as flat as a plate. Biscoe told them that it was round like a football. The boys fell with the pandits. Again, Biscoe told the boys that sea water was brackish. But the Brahmin boys objected and insisted that the sea was, as told by pandits, made of melted butter and sugar. Biscoe decided that the best way to educate them was to send them to the sea, ask them to drink its water, and find the truth for themselves. Accordingly, he promised to pay the expenses of any three teachers who would go to discover whether sea

water contains butter or salt. No one accepted his offer till 1901 when three brave teachers volunteered to go. They were Shankar Koul, Razdan, and Din Muhammad. Biscoe decided they would go to Karachi and from there, by sea, to Bombay. On their very return, they swore that sea water was saltish, and the sea was not made of melted butter and sugar.

One morning when Biscoe entered the school, he found some boys laughing and enjoying something amid them. Biscoe noticed the object of their interest was a pornographic Hindi book. He immediately approached Dr Neve and asked him how much paper could a boy safely eat. About 30 oz. would not harm a boy, was the reply. Biscoe ordered the students to assemble in the hall. He got a cane, a glass of water, and the boy who had brought the book to school. Biscoe ordered the boy to take the book into his stomach as he had taken it to his heart. The boy refused, saying the paper would do him harm. And Biscoe said: "You have already taken it to your mind and heart; your stomach also must share the feast." The boy swallowed the pieces of paper with the help of water. Biscoe ordered his boys to bring such books to the school and eat them up. From that date no boy ever has brought a similar book to the school. Biscoe was keen to see the devil behind all this, the

particular shops they were sold at; he succeeded in locating these shops and also the painter. He immediately approached the Chief Judge. The judge promised to take the culprits to task, quoted some acts of Victoria, and held he could give them two years rigorous imprisonment with heavy fine. Then Biscoe took the book to the Resident and apprised him about it. The Resident said he had no objection to legal prosecution but that should not kick up a row. "I don't want any row," said Biscoe, "all I wish is to save the city from pornographic literature." Biscoe ordered one of his students to purchase a copy, and be near the shop till police arrived. Biscoe contacted the Inspector of police and requested him to raid certain book shops. The Inspector first hesitated, saying, "I should first consult law books." Biscoe feared the Inspector might inform the booksellers, but within 20 minutes they reached the spot. The Inspector was on horseback and Biscoe on his bicycle. They reached near the Shergari palace, where the shops were. Biscoe saw his student sitting by a shop and reading a book. Biscoe asked for the book and handed it over to the Inspector. "This is the book. Please raid this shop at once. Collect all copies." Biscoe told the Inspector where the other copies were. The trapdoor was opened and all copies thrown away. By this time many people had gathered to watch this scene. Biscoe remembered the wish of the Resident. Biscoe told the Inspector that they

should move off by boat, which he had ordered to wait.

The phenomenon that froze Biscoe was the institution of sodomy in the city of Srinagar. One day it so happened that some ruffians came to the school and lifted away several handsome boys. Luckily, there were some teachers who saved the boys, after a fight. The teachers snatched a booklet from the leader of the gang. It was the information book of the city's Sodomy Club. It read the names of the President, Secretary, and Treasurer of the Club. Also, it carried the names and addresses of 140 handsome boys of Srinagar. Biscoe compared the list with his school roll and discovered that half of the boys were from his school. He came to know that the President of the Sodomy Club had been in police custody - thrice; but had been let free. Arrested again, Biscoe warned the police officer that, if action under law was not taken, the whole matter would be reported to the Resident. He visited the judge and insisted that severe punishment should be given to this scoundrel. The judge was upset, as no one before had been punished for this offence. Biscoe would not yield and the judge had to sentence the President to two years rigorous imprisonment. When that term was served, the convict thanked Biscoe for having set him right. He requested Biscoe to give him some work. Biscoe

appointed him for protecting handsome boys from similar assaults. The poor fellow had then to suffer from his former associates.

Biscoe during his very first walk through the city read the Kashmiri character. He understood that the Kashmiri strongly and unwaveringly believed in "Might is right." If a man faced a woman or a child on the narrow one-man path, the man kept to the path and the other one had to walk over the snow. That practice held good even if the woman was carrying a load or a baby. Yet, if the same man faced a cow, he himself took to the snow. Biscoe noticed that it was women who did all the heavier work, pounded rice with weighty wooden pestles, while men sat smoking their hookahs.

Biscoe ordered his boys to stand on snow and give the path to every woman, child, old man, or coolie with load. At first it was difficult to persuade women to first use the path, as they did not understand that new practice.

Biscoe's school was not a boarding-school. The school authorities wished to keep in maximum possible touch with their boys. They wanted to know what their behaviour was while under parental roofs. They brought themselves in touch with the parents, families, relatives, and neighbours of their students. That way they

also learnt more and more about the character and pulse of the people. In times of sickness and disaster, this knowledge proved of great use. In the cholera epidemics, Biscoe's teachers became nurses and proved themselves invaluable. It was absolutely necessary to catch the patient in the first stage of that terrible sickness. But there were cases of parents/guardians not taking their young to hospital or a doctor because they were afraid of offending the native family doctor, whose learning did not often go beyond starving, bleeding, and plastering the patient with drab clay. Then there was the "Guardian Angel" factor. It was upon his consent, conveyed somehow, that the parents agreed to the child being put under the care of a qualified doctor.

Against this background, Biscoe's ministrant boys did wonders. Once up came a boy running to say that a Brahmin, a neighbour, had fallen down a window and broken his leg. As some went into the house, runners were sent to call helping hands. They found the old man upstairs in great pain, but no persuastion would make him move. So, they made up their mind, picked the poor old fellow up, and carried him away, by boat. Several others ran to the hospital to keep the doctors ready. Before he had much time to think what it all meant, the old man, in a comfortable bed, had the best care that

The LIVING WELCOME to Viceroy of India Lord Reading on his Visit to the C M S High School, Fateh Kadal, Srinagar.

science and kindness could give. After a few days he was smiling.

Once in a dimly lighted room wept Hindus, male and female, around a teacher who lay in the last stage of cholera. The relatives had come to add their cries and groans to those of his household. His colleagues had been fighting for his life for several hours. It was 10 p.m. The attendants kept the dying patient warm by hot bottles ; and bricks. They also massaged his limbs to ease the terrible cramps. His end was near. Biscoe put a spoonful of brandy into the patient's mouth. He heaved a sigh and was gone. The attending colleagues knew that all was over. But they kept on massaging the limbs and putting hot bottles into the bed. It was only the next morning that they broke the news of death out. Biscoe asked them why they acted like that? He was told that if his death had been announced when he died, the relatives would have charged. Biscoe with murder, and there would have been a terrible row. Also it was because women can bear bad news in the morning better than in the dark night.

For ages down, the high caste Hindus were forbidden to touch a man of another caste or religion. No Hindu, however filthy himself, would allow Biscoe touch him, for fear of defilement. A Hindu student

would squirm if Biscoe patted him on the back. Biscoe later was happy to see those same high caste Brahmin boys taking out the sick from the mission hospital or from the city for boating on the Dal. These boys paddled for more than a mile on the lake and then walked 200 yards to the hospital. They carried the patients who were unable to walk themselves on their backs. Muslims on the backs of Brahmins! These boys were happy to have a full boatload and sang as they cruised their vessel.

The boys told Biscoe that female patients were not quite easy to manage. These patients wanted to take over the command, decide the course of the cruise, and wished for longer cruises than the crew could take. Back from these recreational cruises, the patients would be delivered to the hospital authorities. The crew then paddled back to the boat building yard. Biscoe did not know how far the parents of the boys approved of those expeditious. Yes, they objected initially, but, finding that the new order daily grew stronger, they did put up with it.

Biscoe during the 1890-91 winter noticed that donkeys, dogs, cows, etc., were moving freely in the streets of Srinagar, to find their food. The owners of these donkeys used to drive their animals away into the city. The logie was that since these animals did not work

during winter, they should not be given food either. It was horrifying to see the pathetic condition of these animals. Biscoe ordered his boys to take all these donkeys to the school ground: that ground thus was, for the winter, changed into a donkey pen. The boys, and the staff, brought food for these animals. When spring came, the owners demanded their donkeys. Biscoe would not give them until the owners paid money for their upkeep.

Biscoe inculcated in his boys a keen compassion for animals. It was chiefly in their service to animals that the boys came to grief. For, the pony and donkey drivers resented that interest in their property. When the boys asked them to take the loads off their lame beasts of burden, and still more when the boys followed up their unheeded requests by picking the loads off themselves, fights ensued. The boys would offer to carry parts of donkeys, loads. Two boys once came to their Headmaster, in tears: they had espoused a donkey's cause in the face of superior strength and numbers. The boys asked what they ought to do in such a situation. They were taught to succour animals in trouble, and face whatever followed. The Headmaster, a Brahmin and an exceptionally smart fellow, at once called for his strongest boys and dashed in pursuit of the donkey drivers. The drivers ran to cover leaving their donkeys and

their loads to the boys. The Headmaster advised the boys to pay more attention to boxing so that right might always conquer. He added that all those who wish to put wrong right in this world must be ready to receive hard knocks. If they are not ready to pay that price that every reformer has to pay, then they must leave the job to brave men.

It was 1893. It rained continuously for four days. Rains melted the mountain snows and swelled up streams and rivers. News was telegraphed from Islamabad that a catastrophic flood would visit Kashmir. Boats were hastily summoned and goods and chattels removed from houses. All carriages and animals were sent off in haste to the hills. The bunds along the Jhelum were patrolled by officers with gangs of coolies doing their utmost to strengthen the banks against the ever increasing flood waters. The climax was reached. Man could do nothing more. Jhelum the sleeping giant roared forth, tumbling over itself, wave upon wave. It engulfed gardens and meadows, filled up the lower storeys of houses until they were surrounded on all sides by a sea 10 ft. deep. Those who had been wise were on the hills or in boats. Those who had been unwise were on trees or on the roofs of their houses. They called loudly for help to the passing boats. Amongst

the unwise were a party of sweepers. They stood, several families- men, women, children, dogs, hens- hustled together on the roofs of their clay-dwellings which were gradually crumbled away, piece by piece, into the flood. A number of boats passed by but none went to their help-only because they were sweepers, outcaste. The women tore their hair and wept; the men cried hoarse.

Fortunately, one of the mission school flotilla happened to come their way. At once it went to their rescue. The boat could take only a few at a time, so it made several rounds and thus rescued all the sweepers. As they took those low caste people along, they met many boats whose inmates cursed them for defiling their holy caste. Biscoe's boys enjoyed the hail of curse. A boat in any flood is precious; but the boat with a crew indifferent to caste distinctions also is certainly priceless.

One of Biscoe's junior teachers, rather dwarfish but with a bright athletic record, was attracted by the cries of many women huddled together on a mound of dry ground. This too was shrinking under advancing waters. Close by were several boatmen in their boats bargaining with those terrified women for a row. The teacher was enraged at their brutality. Off went the

teacher's coat, and the next moment he was in the flood. He soon brought his boat back to shore and rescued the crowd of women.

Biscoe started and ran several social societies. The teachers and the boys subscribed monthly, and thereby paid the school fee of 50 poor boys, clothed a score, and fed and looked after those in real distress. That taught them charity on right lines, to economise public money, and lay it out to the best advantage. It broadened their minds and taught them to sympathise practically with those in distress. The missionaries wanted to start a small 'Home' for the incurable in the school compound, so that the boys may daily have the joy of relieving suffering. Another of these societies was the Knight Errant Society, which aimed at the protection of women. The knights pledged themselves to do all in their power to protect girls from being married before 14. Child marriage was one of the curses of the country. When Biscoe remembered what the Kashmiris were a few years ago and compared it with what they were now, he thanked God!

In 1895 cholera again visited Kashmir. Plague then was only expected. Biscoe thought this was the time to wake up the citizens to the dangers and create in them a desire for better sanitation. With the help of the Mu-

On top of Mahadev:
Vice-Principal Salam-u-Din Qadri (Sitting)
and teachers K N Dhar (left), Edgar Wilson, and B B Sapru.

nicipality. Biscoe's boys set to work with picks, spades, shovels, and drained and filled up pits etc. That work was considered to be most unholy by the pandits, and the staff and boys were showered all curse and abuse. Biscoe thought the abuse did more good to the boys than their spade work did for sanitation. At any rate, it set the city thinking, and a few worthy city fathers actually set to work in their own backyards. Among them was the Chief Magistrate of the city who requested that his son be sent home from school with a spade on his shoulder- to show that the Chief Magistrate himself too was not ashamed of digging. Everyday the citizens saw that young Brahmin with a spade on his shoulder riding through the streets.

CHAPTER 5

BISCOE FIGHTS FLOODS

Floods are frequent in Kashmir. These floods generally occur in the summer months. It is the river Jhelum which is responsible for floods in Kashmir Valley. Floods in Kashmir are caused by several factors acting together.

The first factor is the geological nature of Kashmir. Whenever there is heavy rain, little water is absorbed by the soil and it becomes swampy. Secondly, landslips are frequent in the higher regions of the Valley, and these obstruct the normal flow of water. Thirdly, the silt that comes down with rivers etc. gets deposited and raises the level of water. And upon this, there was no arrangement of dredging the Jhelum; till 1910, no interest was taken towards the construction and maintenance of embankments and bunds; and, the structure of bridges obstructed the flow of waters.

Kashmir's floods have been devastating. 1893 saw the worst flood of the 19th century; 1858 and 1877 also witnessed floods. In July 1893 it rained

continuously for several days; the rains melted the snows on the adjoining mountains; and the two waters raised the water-level in the Jhelum and everywhere. Srinagar's bridges obstructing the flow of waters, it got converted into a vast lake. It was good luck of the people of Srinagar that the flood reached its climax in the day; if it had been reached by night, things would have been much worse. The raja, Amar Singh, and the governor, Suraj Kaul, looked after the people and property and arranged boats to save the both. Wheat and barley crops were completely destroyed. In the hilly areas many people and cattle died. Six of the seven bridges over the Jhelum, in the city, were swept away - only Amira Kadal stood the shock. A photographer, Mr Law, tried to cross the Jhelum near Ram Munshi Bagh; his small boat capsized and he was drowned. In fact, more than 100 people got drowned. In Srinagar alone more than 3,000 houses were destroyed. Crops too got completely destroyed.

This flood was Biscoe's first experience of Kashmir floods. He was sitting in his house. He heard a great roar and rushed to the front door of his house. Here he saw mighty waves dashing against trees and the garden fence. All fell flat. Soon the waters waved in and the residential house got submerged. Biscoe seized

some minutes to rescue some property. Dr Neve helped him. They escaped to safety, by the nearest boat. Thank God! they were able to save the valuable books of Mr Knowles, among them his Kashmiri translation of the Bible, on which he had spent many years.

Next morning Biscoe and his staff went out in boats. Their mission was to pick up the people stranded on trees or roof-tops. Biscoe, two of his boys helping him, rowed on swelling waters. He came across a boatman in his boat and a coolie on a poplar tree. Biscoe inquired of the coolie why he did not come down and get into the boat. He replied he had not the Rs.15 which the boatman demanded for a row. Biscoe rowed his boat to the poplar tree and said, "Come down." "How much do you want?" said he. "Nothing!" said Biscoe. In spite of that the coolie would not move, saying he had no money. Only after great persuasion, he believed Biscoe and came into the boat. The boatman, feeling that Biscoe was robbing him of his customers, served him good abuse. Biscoe was happy that his wife, out of Srinagar, at Nil Nagh, did not see the destruction. Biscoe's house now was all submerged in water; its ground floor was under 6 inches of silt; everything was spoiled.

People assembled on the river banks, to watch the rise of the flood. Waters overleapt the ghats,

swallowed the streets; the lower storeys of the low lying houses were engulfed. Every street was a canal and all traffic was by boat. The course of river Jhelum disappeared. The Srinagar city was a lake bordered by the spur of the Takht-i Sulyman hill. People from the lower regions of the city camped at the Drugjan Mission Hospital - the only place of refuge. There was acute distress in the city and everybody needed urgent relief. All relief was to be supplied by boat; that was not an easy task - it was not without danger to row the boat against swift currents. But Biscoe, helped by Neve, went on rescuing the persons who had not listened to the public warning. Biscoe's boys, dashing from one place to another, rescued the people. These daredevils no longer regarded such service as unequal to them.

In fact, Biscoe's boys saved at least 500 people from drowning down. A few days passed and the flood began to abate. The people were back in their homes. Much damage had been done in towns as well as villages. Crops in villages had been completely washed away. People now got busy repairing their huts. The cruel flood meant no crops, no food, and prices soared high in Srinagar as well as in rural areas. The poor couldn't afford these prices and kept alive by eating herbs and stalks of water-lilies. Large quantities of grains from

Punjab were sent to the hospital and sold there to the poor, at less than half-price. Biscoe and Neve, in charge of relief work, distributed money and food as also forest timber for reconstruction. All this relief work was done by boat.

Suddenly, another scourge - plague - broke out in Srinagar. The disease had been transmitted from India, by a servant escorting his mistress in a tonge. The epidemic spread like wildfire; humans died like flies; whole Kashmir was involved. It was another challenge for Biscoe and Neve. It was not a war against just disease but against ignorance and superstition also. Inoculation, which alone could check the spread of the disease, was regarded utmost suspicion. But Biscoe and Neve fought the epidemic on all fronts.

In 1906 cholera struck Kashmir. The epidemic perhaps was worst in Lolab Valley, to the north-west of the Wolur lake. Biscoe and Neve rushed forth and spent the whole summer in this Valley. They had to fight against disease, ignorance, superstition, Prejudice. The Lolab Valley is full of deodar forests and here Biscoe and Neve would often come across the Gujars. They are a typical people, quite unlike the Kashmiris in appearance and character. They are pale, tall, with long hooked noses and long stringy beards. They are usually

dressed in dark blue tunics and turbans. Their women are pretty. They wear caps of blue cloth hanging over their shoulders. For the winter the Gujars move to the southern slopes of the Himalayas; they return to Kashmir Valley for the summer. They are bold, courageous. Armed only with an axe, a Gujar, with his dogs, will boldly attack any bear. Many of these Gujars were treated by Neve for bear wounds, for injuries caused by their own axes, or for having fallen down tall gigantic trees. Neve and Biscoe served wherever service was needed.

Biscoe's fight against floods, initially occasionally disliked, was ultimately applauded throughout. Once a Bengali gentleman was the Director of Education of the State. He visited the Mission School. The walls displayed hangings projecting the names of the students who had saved the lives of people. The Director did not show any interest. Instead, he was inclined to give a test in English to the boys. Biscoe showed him school papers recording the physical, mental, and character development of the students. The Director again showed no interest. He commented it was a waste of time. Good fellow, he frowned, "This is a very bad school; and I should go away." Yes, he cut the school grant of Rs5,000. Soon after, there was a flood

in Srinagar. The Mission School students and the staff rushed forth and kept boats ready for rescue work. The boys got busy at every place - rescuing people in distress. The Maharaja and his officers were happy to see the rescue operations conducted by the boys of the Mission School. When the flood was over, the Maharaja called his officers and observed: "Wherever I went, I found Mission boys working day and night. I am pained that no government school participated in this rescue work. And so I am directing all headmasters to go to the Mission School and learn what education really means." The Director Education did not obey the orders. He was transferred out, and a friend of Biscoe, Mal Dermotta, was put in the place. He was a great educationist. He restored the Rs.5000 grant to the Mission School.

CHAPTER 6

BISCOE FIGHTS CHOLERA

The Kashmir Valley is isolated from rest of the world by high mountains. Though it is the paradise on earth, it has been notorious for its filth. That death-toll every time has been very high. Some other local factors also have been responsible for the speedy spread of disease. But that spread of disease was generally attributed to the will of God. Instead of seeking any medical help for the prevention of disease, the people would go to priests. The quack moolvies gave them talismans - these usually were pieces of paper with Allah written on them. The Brahmin pandits similarly wrote the name Siva.

The patient had to dissolve the ink on the paper in water and drink it. The water was often taken from river Jhelum. This process carried the germs of cholera and the death rate was very high. When, similarly, smallpox attacked, the Hindus felt happy that goddess Mansa had visited their home. These people were against vaccination. Medical knowledge was all Greek. The people depended on quack hakims and vades. Surgery

was unknown. The villagers were acquainted with some indigenous medicinal plants and they used them to cure various diseases.

Slowly, the people got acquainted with western medicine, and they came to understand that disease was caused by germs and it could be prevented only by scientific treatment. They also came to know that cholera spread fast by impure water. Every well, tank, and river could be a source of the disease. Cholera visited the Valley in 1890-92. It created havoc, remaining in the Valley for about four months. The death-roll was as high as 20,000. During the night, the people would throw their dead into the river.

Surgeon Col. Harvey, who visited Srinagar in 1892, writes: "It is not too much to say that the inhabitants eat filth, drink filth, breathe filth, sleep on it, and are surrounded by it on many sides." In that year cholera stilled everything. All government offices were closed. In the streets there was no sign of life except the dogs. Children were neither playing nor going to school. No woman was busy in the kitchen. Everything looked deserted; nobody was working. Biscoe had been here hardly two years when he faced cholera. He was horrified to see 500 to 700 persons dying every day. In the vanguard, Biscoe and his staff started service. They

Regatta before Viceroy Lord Reading.

persuaded the people to take western medicine. The school staff were supplied with the medicine by the Mission Hospital and they were able to save many lives. In one epidemic alone, the school staff saved about 70 cholera patients. One day Biscoe was returning from playground. He met one of his teachers Tara Chand Padi who was on his way home. At about 11 p.m. Biscoe was informed that Tara Chand was dying of cholera. Biscoe dashed to his house. He found Tara Chand in the third stage of cholera. In the house were present Bala Kaul and Gana Kaul, teachers of the school, massaging his arms and legs. Biscoe had brought some brandy to stimulate his heart. As he put some into his mouth, Bala Kaul requested Biscoe to leave the house. Biscoe thought it was due to the Brahmin women objecting to his presence. Biscoe left.

He was tired as he and Dr Neve moved from one house to another, distributing medicine and looking after the patients. They found many people dead or semi-conscious. In the house, which was open, they found a woman and three children dead. The only survivor was a man with no strength to look up; nobody was left to give him any food. Biscoe carried him out and arranged food for him. Biscoe saw there was no hustle and bustle in the city and indeed it was a city of dreadful deaths. Only a few boats

moved up and down the river. Ghats were deserted, shops were closed. From the barges came low moans of sufferers and wails of mourners. Here and there on the banks were evident the signs of the epidemic. At many places smoke from funeral pyres was seen. On the river banks some cholera-stricken houses had been demolished. All the city people drank the water of the Jhelum, and all dirt and drainage flowed into it.

Biscoe, Dr Neve, and Dr Thomas went from house to house, looking after the poor and the rich alike. One day they went to visit a sick boatman whom they had visited before. As they went inside the boat, they saw the man had been taken out and was lying on rice on the roof of the boat. The man died. Biscoe asked: "Why did you lay him here?" "He wished to die in the open," was the reply. "But the rice has become poisonous; no one should eat it." "Not eat it?" "No, it will carry the germs of cholera to those who eat it." "Disease is the will of God." "It is not the will of God; we must take precautions - the rice should be destroyed." "It is the Maharaja's rice. For sale to the people. We cannot destroy it without orders from the government." "Then it should not be touched till his orders come." "No, sir, this afternoon it is to be sold." "No. It must be destroyed at once. We will bear the responsibility." Spades were

fetched and the rice was sunk into the river. The three readily apprised the government about the event.

Yet another calamity was in store. Dr Thomas was down with cholera. He was worn out with the strain of weeks of work and no rest. He had no strength left to resist. Biscoe and Dr Neve sat beside him. Neve tried his utmost to save him. The last stage came. Only one hope remained. Dr Neve transfused his own blood into a sinking Thomas. But it was of no avail. Dr Thomas passed into coma and breathed his last. The man truly gave his life for the sick of Kashmir. Biscoe and Neve bowed their heads in veneration. They fought on: God saved them

This cholera epidemic of 1892 was very disastrous. It remained in the Valley for about four months. From May to August the death rate was so high that it could not be recorded, especially in villages. Walter Lawrence, then Settlement Commissioner, and G M D Sufi put the death - toll at 15,000. After this epidemic, Dr Mitra, Chief Medical Officer, started various measures to curb down the disease. Filtered water was supplied to Srinagar, roads were widened, better latrines were made, and cleaning arrangements were improved.

CHAPTER 7

BISCOE AND EARTHQUAKES

Earthquakes are common in Kashmir. They cause devastation and destruction. Seismologists say the Himalayas, youngest mountains of the world, are not in equilibrium even today, compression of the rocks occurs, and hence earthquakes occur in the Himalayas' vicinities. Kashmir, consequently, also suffers. In the years 1863, 1884, 1885, 1902,1905, and 1912 the earthquakes had direct effects on the socio-economic life of the Kashmiri people. The immediate problem of the survivors was shelter. Immediately after each of these calamities, the government supplied free timber to people, for the construction of new houses.

Biscoe one day was sitting in his house. It had been raining for several days and the night was cool. In the early hours of the morning, Biscoe was awakened by a shock. He looked out from his window. It was raining still. Suddenly, the whole house began to shake. Joints creaked, pictures fell. A crash and the stairway and the ceiling collapsed. The bricks fell into a heap. People cried and wept. Dr Neve also came out of the

house. Biscoe and Neve found many people were injured. They at once started giving bandages and dressings to the wounded persons. They immediately sent rescue parties to the city. They found hundreds, or thousands, of panic stricken people- some wounded, some dying. News reached that the barracks had fallen, with a heavy loss of life. Biscoe and Neve at once rushed forth, passing through crowded bazaars. Not a building was visible. Most of the inhabitants had been hurt; many were dead; the alive were crushed beyond hope of recovery. Doctors rushed, dressed wounds, set dislocations and fractures right. The next day news came that the earthquake was more severe down the Valley; the towns of Baramullah and Sopore had been wiped out. Biscoe and Neve left by boat for Baramullah and Sopore. Crossing the wolur lake, they reached Sopore. Not a house was standing. Wounded people everywhere requested for help. No house was safe for use. Biscoe and Neve hired a number of barges and turned them into medical wards. They worked hard for three or four days in Sopore, and left for Baramullah. Here also no house was standing. Biscoe and Neve laid tents along the river banks. People with fractures came in hundreds from long distances. Heart-rending stories were brought in. Biscoe and Neve made up their mind to go to villages to help the needy. On their way they saw many aweful,

sights. At one place a whole hillside had slipped down. At several places all that remained were heaps of rubble. Biscoe and Neve moved from one place to another, for relief work. Crowds of people came to them, for help. Naked little children, coming through snow, with chattering teeth and pale lips, begged for pherans.

Once in 1913 Biscoe was standing on a veranda close to a class-room. All of a sudden, there was an earthquake. The teachers and the boys rushed down. There was only one stairway; it got jammed and the boys behind could not make their escape. Luckily, the earthquake stopped and no harm was done. Biscoe realised it was very difficult for all to rush through one stairway in such calamities. He had met captain shaw who was incharge of the London Fire Brigade. Shaw had demonstrated to Biscoe how such calamities had to be met with. Shaw ordered an alarm in his office. All the employees inside jumped, one by one, like monkeys, on to the poles standing by their windows. They shinned down-at great speed. Within minutes, all the employees were down on streets. A highly impressed Biscoe thought there was no reason for his boys not being similarly trained. Immediately, he ordered his carpenter to instal long vertical poles by the school window. Everyday, at noon, the alarm bell would go and the boys

would shin down these poles and collect below in the school ground. On several occasions, this exercise had the whole school buildings fully emptied of all boys within a span of just 15 seconds.

CHAPTER 8

BISCOE AT A FIRE

Fires have played havoc with Srinagar. The main contributing factor has been that the houses, and much of their roofs also, were made of wood. The roofs, additionally, contained sheets of birch-bark which are stripped off the Betula trees found here 8000 ft. above sea-level. Birch-bark is highly combustible.

Another factor has been the Kangar- the Kashmiri portable stove with smouldering charcoal. It is used to keep the body warm. Everybody here uses Kangar over the winter months, and takes it into his bed also. Occasionally, it turns turtle, burns the bedding; sometimes a fire results.

Biscoe one day was teaching in a class-room. He heard a bugle, and inquired from the boys what it meant? They replied that it was a policeman blowing the bugle to inform the people that some house was on fire. The boys went on with their work. Within a few minutes Biscoe saw a tongue of flame and smoke rising from where the policeman stood. Biscoe ordered the boys to

stop work and follow him to help at the site. The boys objected saying they had nothing to do with it as they were not coolies but respected persons. Biscoe thereupon acted, drove the boys out, and dashed to the spot. He was amazed to see many people enjoying the spectacle. As the flames spread from one house to another, some people were delighted. A woman rushed out of a burning house, requested the people for help,- her husband had been out. Just near were five persons. They offered pinches of snuff to each other and took no notice of the woman in distress. The woman again requested the people for help. They took no notice, but took more snuff. The woman cried, "can't you see what has befallen me? Can't you help me?" Nobody moved. She cried," I will pay you for each pot of water you bring." Some men asked how much she would give for one pot of water. She said a price, but nobody got interested. She then doubled the price. The people got ready and began to search for pots,-there were no buckets in the city of Srinagar in those days.

Biscoe ordered his boys to fetch as many pots as possible. One of the boys came running and told him there was a boat, with a cargo of earthen pots, coming up the river. Biscoe told the boys to purchase as many as they could carry. The boys came back and told him

that the boatman would not sell his pots. Biscoe called one of his strong swimmer-boys, ordered him to swim out, and drag the boat ashore. And then he ordered his boys to heap the pots upon the shore. The boatman was very angry saying he would report to the Governor, Biscoe, later, paid him twice the price.

Another boy came running and told Biscoe the police were stealing all valuables out of the burning houses and stowing them into a boat near by. Biscoe deputed his strong boys and teacher; they traced the stolen goods and returned them to their owners.

Biscoe returning home met, at Ram Munshi Bagh, an elderly missionary. "Biscoe, where were you?" said he. "I was at the fire," replied Biscoe. "Didn't you know Friday is the day for the prayer meeting?" "I did; but if your house were on fire, I were passing by, you would call for my help, I would say: sorry sir, I am off to prayer meeting,-how would you feel and react?" On another occasion, Biscoe was scorned by a lady missionary, thus: "Do you think it is the duty of a clergyman to go to a fire? You know at the great fire of London the clergymen went to their churches and recited the Bible!" But Biscoe didn't mind bit. He taught his boys to help their neighbours, but in those early days he had to bear with a lot of religious sophistry.

Fires have caused acute distress to the people of Srinagar. The houses were huddled up among narrow lanes. There was not a single road for fire-engines to pass. Small pitchers of water were placed at several points; but these were of no use. In 1850 a fire broke out at Tankipora and spread up to Zaindar Muhalla; about 30,000 houses were gutted. In 1875 another fire destroyed many houses, and in 1878 there was yet another wild fire. In 1892-93 several fires occurred in Srinagar. During those days the fire brigade got help from the Srinagar Municipality. Sweepers and mashkees(bearers of water-skins) also rendered help on these occasions, and thus saved the city from total destruction. One more fire broke out at Amira Kadal in 1921.

In 1893 the fire brigade was set up, as a branch of the Kashmir Police. It was a small fore: buckets and axes were its machinery. In 1910 fire Chowkies were established at Baramullah, Sopore, and Islamabad; each comprised a jamadar and four coolies. In 1914 a law was enforced for prosecuting those who refused to help during a fire. And in 1916 certain rules were enforced by the government for the prevention of fires. Fireworks were not to be displayed at crowded places. The use of hay for roofing was banned. The government passed that

Students of CMS School levelling the ground for the construction of the Mission Hospital at Rainwari in Srinagar. Also seen is Vice-Principal Jacob (hands on mattock)

pitchers be used by people for fighting fires. One Mr Greenop from Bombay was appointed Chief Fire Officer; he was given vast powers for improving the fire fighting machine.

CHAPTER 9

BISCOE FIGHTS FOR WOMEN'S RIGHTS

The position of women during the Hindu rule in kashmir was no good. Women was treated as a slave. No education was given to her. Polygamy was allowed among kings and upper classes. The Rajatarangini records many a king with a hundred wives together. After the death of the king, they were not allowed to remarry. Instead, they were burned alive with the body of their dead husband. Many instances of beautiful and charming young ladies' sati are well recorded by several historians. But some revolted against this custom. Kaya, wife of king Harsha refused to be burned with the dead body of the King; She remarried with his one subordinate officer.

Under the Muslim rule, woman was confined to her home. She was only to produce children. She never appeared in public.

Later, Sultan Sikandar stopped sati. In spite of that, many upper class women having embraced Islam

performed sati. They were not allowed to live after the husband's death. Shah Mir and the chaks, too, were not able to stop this custom totally. Akbar tried his best to stop it, but was not totally successful. Jahangir succeeded to a great extent. While coming via Rajouri to Kashmir, he heard that Muslim of Rajouri were performing sati. He got it stopped.

In 1856 Gulab Singh died. The news reached Urmston who had come to give military help to the Maharaja. A minister broke this news to Urmston adding that two queens, alive, would be burnt along with the dead king. Urmston was horrified and said, "You know that sati has been abolished." "Yes," said the minister, "but the order is for India and not for Kashmir." "If you burn these ladies, you will lose your country," thundered Urmston. Since that day no wives were burnt alive.

Biscoe once related this story in the class-room. He praised the noble work done by the Christian missionaries in saving widows. All the students retorted: "This is our religion; nobody should interfere." "If your brother-in-law dies,' said Biscoe, "would you wish your sister should be burnt alive?" The students repeated," This is our religion." Biscoe thereupon made up his mind that all cruelities to women and animals

First Hindu Widow remarriage (1928)

must be fought and eradicated. He heard horrifying stories about these widows. Passing by the Jhelum, he once saw baby corpses in various stages of decomposition. From Dr Kate Knowles he learnt about the cruelties done to these young widows. Biscoe was shocked; he called all his teachers and told them all about this scourge. Biscoe soon started the Dixon Benevolent Fund and therefrom granted a pension to the widows of the school teachers dead.

Biscoe arranged the remarriage of some Brahmin widows. The first such marriage took place at Mattan, Islamabad. In May 1928 Shankar Kaul, Headmaster, and his 100 Brahmin students, arranged marriages between three teachers of C M S School and three widows. This news spread like wildfire in the city; it caused great sensation and anger among the pandits of the Valley. A sadhu was shocked by this news. He fasted for 40 days to bring death to Shankar Kaul; - God took no notice of his fasting! Shankar Kaul led a deputation of old students to the Maharaja of Kashmir and asked him to enact a law permitting the remarriage of Hindu widows. The Maharaja disagreed; but Shankar Kaul tried again, this time with the help of Mr.Wakefield who was Secretary to the Maharaja. His request ultimately was accepted and the remarriage of Hindu widows was by law allowed.

But the youk Sabha refused to accept this law.

Kalhana in his Rajatarangini says many ancient kings of Kashmir enjoyed free sex with beautiful daughters of their ministers and courtiers. Many kings used to look after prostitutes. Besides giving sexual, satisfaction to the kings, they acted as their spies. Mughal Governors also enjoyed free sex in Kashmir, and gave it legal sanctity. Amir Khan Jawan Sher (1770-1776) was the pathan Governor who introduced singing girls and Hafizas. They used to sing and dance in the Farhat Garden on the bank of the Dal Lake, on government expenses. Sikh rulers also encouraged singing and dancing by Kashmiri girls. These girls were given the training of entertaining foreign guests. The Sikhs also trained many girls in rowing; for some foreign guests they would row the boat, and provide entertainment to them. Hafiz Naghma was very common. Maharajas Gulab Singh and Partab Singh kept a large number of nautch-girls. The Hafizas were professional dancers; they sang Kashmiri and Persian songs. The costume of the Hafizas was that of the professional dancers; they wore Kashmiri jewellery, ear- rings, and talaraz. After 1920 the popularity of Hafizas declined.

Dogra rulers encouraged prostitution. They collected taxes from prostitutes and pimps. The revenue

collected from these sources was recorded officially. Open prostitution needed only official permission; it was given, under law. When a prostitute died, all her property was taken by the government. Call-girls were not allowed to stop their trade, marry, or change residence. If some prostitute would run away, she was recovered. Half of the income from prostitution went to the government. Every prostitute had to pay 100 chilki rupees annually. If one failed to deposit the money. She was severely punished or imprisoned.

Pimps were free to search for beautiful girls and introduce them into official harems. In 1880, in Srinagar alone, there were about 20, 000 prostitutes. A very huge amount of money was realised by the government from prostitution. No attention was paid towards the prostitutes' health. In 1880 about 2500 prostitutes were admitted in Mission Hospital. They were suffering from sexually transmitted diseases. In Srinagar there were prostitution centres everywhere, but the two main centres were at Tashwan and Maisuma. In these centres prostitution was going on day and night. Pimps had collected these prostitutes from different areas of the Valley. At Tashwan and Maisuma, girls used to stay in windows, well decorated, to invite the people. Their beauty catalysed the nuisance. Some of these girls were

sold by pimps in Delhi, Peshawar, and Quetta. In outside prostitution centres Kashmiri girls were in great demand. These girls usually came from poor families. Village girls were usually decieved by pimps. False promises of marriage were given to them. They were ultimately despatched to prostitution centres.

It is a pity that neither any religious nor any political leader revolted against all this .Muhammad Subhan Hajam was an exception. He was born in 1910, at Maisuma. He came from a barber's family. His parents had come from a nearby village and settled at Maisuma. He spent his childhood around the prostitution centres .As child he felt disturbed at night by the ribald songs accompanied by vulgar music, as also by men wrangling about. He was struck by the cries of the unfortunate girls forced into this immoral life. In 1924, he published a pamphlet against this flesh-trade. Herein he attacked the government officials who were hand in glove with the pimps. Then, he was only 14. He went from door to door and apprised the people about the happenings. He had discussions with the respectable citizens of Srinagar.

Gradually, the people were influenced. Subhan Hajam watched at the gates of the prostitution centres, and requested the people not to go in .A Biscoe boy, named Master Muhammad Sidiq, helped him in this

work. Subhan Hajam would collect small children and have them sing against these flesh traders and pimps. Gradually, the people began to spit at them. People now stopped going to these centres. By this, the pimps and flesh traders became angry and perturbed. The government officers also were perturbed. All those perturbed hired goondas to curb down Subhan. They filed false cases against him in a court of law. The charges were that he was disturbing the law and order situation in the city; that he maligned the respectable citizens; that he incited the people against the Maharaja and the Government; that he intentionally created a loss of revenue to Government; and, that he demanded bribes from the people and resorted to hooliganism.

False witnesses were produced by the police against him. In spite of that, the people of Maisuma and some respectable citizens of the city helped him in this task. The one person who helped him most was Biscoe. Biscoe also was much too upset by the woes of these unfortunate young girls forced into immoral life. He was shocked at these youngsters being sold by their relations under the sweet pretence that their marriages had been arranged somewhere outside. Biscoe and Subhan Hajam wrote and distributed pamphlets exposing this immoral traffic. The prostitutes and pimps

retaliated and, with the help of the police, dragged Subhan to the courts. He was ruined, had to sell his whole property in order to pay the costs.

Subhan was the barber to His Highness' state band, 70 heads to shave, and this somewhat sustained him. His enemies levelled fresh charges against him and he was dismissed. He now was entirely ruined. Yet he did not give in. One night he was watching a certain house of ill fame. Under cover of darkness, a police officer, son of a high official of Kashmir, entered in. Subhan begged this officer not to enter, but without avail. A determined Subhan informed the father, by telephone, where his son was. The father came and was received by Subhan. To the official's surprise, Subhan did not ask for hush-money but something different. "If you wish me to keep quiet over the matter, kindly stop this unholy traffic." The official agreed. He had all such places removed from the municipal limits of Srinagar city.

Subhan went very poor. Nobody was ready to give him a job. It was Biscoe who came to his rescue, gave him a job-to dress the hair of 100 British boys and teachers. Subhan still was busy with his reformative work. With the help of the police, he saveda girl who had been sold for Rs.400. How come this change in police behaviour? Because some of Biscoe's boys were

now officers in the police department.

Muhammad Subhan Hajam was a great man. He made great sacrifices for having this immoral traffic stopped- in 1934. On 25 November 1962 he died of asthma. Good fellow-was forgotten by his own kin.

But the efforts continued. Once a teacher of the Mission School, Pandit Amar Chand, was coming from his home. He saw a Punjabi woman, with a small child, weeping bitterly. Amar Chand questioned her, but she wouldn't tell the truth. Only when she came to know that Amar Chand was a Mission School teacher, she said: "I was travelling by a tonga, with my little boy and a daughter. We were coming from Rawalpindi. A woman of ill fame and a policeman took away my daughter. I don't know the whereabouts of my daughter. Can't trace her." Amar Chand was shocked and he revealed the whole matter to Biscoe. Biscoe wasted no time and both of them rushed to the police station. Accompanied by some police officials, they rushed to the house of ill fame, and were successful in tracing the girl . The mother was not happy; she said to Biscoe," As soon as you leave, they will again snatch her away." Biscoe ordered one of his teachers to take care of the three, until he got punished those devils in a court of law. While this was going on, the ill famed woman, full with jewellery, gave

a hail of abuse to Biscoe.

Biscoe once was at the Residency Garden Party attended by many Europeans and Indians. His eye caught a man smoking and talking to a young Englishman. Biscoe recognised the man- he was the person who was performing bogus marriages and so taking beautiful Kashmiri girls to India, where they eventually were locked up in houses of ill fame. Biscoe was sure that the Resident was unaware of the rascal's presence in his party. Biscoe pointed this man to his friend Col. Huge. The rascal was at once frisked away.

Dr Kathleen Youghan, head of the Kashmir Women's Association, spoke about the tragic sufferings of Kashmiri women to members of the League of Nations and they asked the British Government to stop the cruelties in Kashmir. That government approached the Indian Government, and the Maharaja was accordingly informed. He took stern action. A police officer, Abdul Karim, an old boy of the Mission School, was deputed to visit the houses of ill fame in India. He was assisted by Jia Lal Darbari. They went to Calcutta, Bombay, Delhi, Lucknow, Rawalpindi, etc., and recovered the unfortunate girls and sent them back home.

The great movement started by Subhan Hajam and

Biscoe brought shame to political and religious parties of Kashmir. The two awakened women; gave them self-respect. They sent telegrams, memoranda, letters, etc., to Maharaja of Kashmir asking him to stop this flesh-trade. The Maharaja, ultimately, called a meeting of respectable citizens of kashmir. Among them were Mirwaiz Ahmad Ullah, Said-u-Din Shawl, Aga Syed Husain, Syed Hussain Shah Jalali, and Mohi-u Din Kawoosa. An elated Subhan Hajam illuminated his shops and distributed sweets. It was in 1934 that the State Assembly passed a bill stopping prostitution in Kashmir. Fines were imposed on persons who opened prostitution centres or allowed use of any place as brothel. The Supression of Immoral Traffic Act of 1934 had good impact. It was now very difficult for prostitutes to continue their trade. They either left to India or took to charka. Several prostitutes sought work in the Silk Factory, Srinagar.

CHAPTER 10

BISCOE

&

Kashmir Medical Mission

After selling Kashmir to Gulab Singh their puppet, the British had second thoughts. They realised their blunder in losing the territory that was not only very beautiful but also - contiguous with three great empires, viz. China, Russia, India - strategically very important. The European , particularly the English, visitors were keen to know the country and its flora and fauna. The Dogras, having occupied the state without the consent of the native population, were suspicious of the Europeans. The Dogras did not allow the Europeans to enter Kashmir: they feared these visitors would mix up with the masses and see and report their deplorable condition. But neither Gulab Singh nor Ranbir Singh could refuse permission to all. Some of the few travellers given permission studied the situation and, on their return, gave alarming reports of the deplorable and pathetic condition of the masses. All these reports confirmed Kashmir was a vast field for

social service and humanitarian work. Consequently, young men with religious Zeal and dedicated to the Church set out for Kashmir, in the early 19th century. Many of them were disappointed by the Maharaja not giving permission; however, a few missionaries succeeded in getting it and entering the Valley.

Robert Clark was one of them. He belonged to the Punjab Mission; accompanied by two Indian Christians, he entered the Valley in 1854. Maharaja Gulab Singh gave them a good reception. "My subjects," said he, "are very bad; I am sure none can do them any harm; I am rather curious to see whether the padris (clergymen) can do them any good." On his return, clark explained the needs of the kashmiri people to the C MS in london. His recommendations received warm support from some prominent civilian and military men including Sir Robert Montgomery then Lt. governor of Punjab. Thereupon the C M S, ordered, in 1863, Mr Smith of Benaras to join Mr Clark. It was decided to open a hospital where the sick could be treated and given free medicine. The Dogra rule established in 1846, its Maharaja had not cared to open a single hospital/ dispensary in the valley. The sick would go to hakims- all unskilled, unqualified, ignorant. Many people died prematurely, for want of medical aid. By the epidemics

of cholera and plague, thousands together perished. In spite of that, the Dogra rulers hindered the work of Christian missionaries. When it decided to build a hospital, the kashmir medical mission met with stiff opposition. How the first attempts to carry on systematic medical mission work were foiled is clear from an entry made in his dairy by the Rev. Mr Clark in 1864:

" The house (that is, the C M S hospital) was literally besieged with men and noisy boys. They stood by hundreds on the bridge, and lined the river on both sides, shouting, and one man striking a going, to collect the people. Not a chuprasse, or police officer, or soldier, or official of any kind appeared. The tumult quickly increased, and no efforts were made to stop it. The people began to throw stones and some of them broke down the wall of the compound and stables. Our servants became greatly alarmed, for they threatened to burn the house down. The number present was between one thousand and one thousand five hundred. When I went to the wazir to ask for protection, it was said that he was asleep. He kept me waiting for two hours and then did not even give me a chair. He promised to send a guard and never did so. The police also announced that if any one rented a house to the missionaries, all the

skin would be taken off their backs."

Further, Mr Clark writes in his journal: "Men are again stationed on the bridge, as they were for weeks together last year, to prevent any one from coming to us. Our servants cannot buy the mere necessaries of life and we have to send strangers to the other end of the city to purchase flour."

The reasons for establishing a mission in Srinagar, as advocated by Clark, were as under:

"The valley is remarkably fitted by its geographical position, by its salubrious climate, and by its beauty and fertility, to become a great Christian Missionary Centre for the vast countries of Tibet, China, Yarkand, Afghanistan and Turkistan, which lie around it."

Clark started with a dispensary for women; here now lies the Government College for Women, Nawa Kadal. At times, a hundred women together would come to Mrs Clark, a nurse, for medical treatment. Clark and his work met with strong criticism. His effigy was burnt by Brahmin priests of Srinagar, in 1865. The C M S then deputed Dr Elmslie. No European those days was allowed to stay in the valley for the winter. During his first summer here some 2000 patients came to Dr Elmslie. But his later experience was similar to that of

Clark. Winter in, he left Kashmir. The Governor of Kashmir quickly ordered Elmslie's landlord not to left the premises again to him. Elmslie, thus unable to get accommodation, made use of a large tent in 1866; its inner part was reserved for in-patients. In one season alone some 3500 patients attended this camp. Elmslie visited the Valley for three years. Each summer he gained, despite the opposition from the authorities resulting even in the deployment of Dogra sepoys around, more confidence and trust of the people.

Elmslie's life was really hard. He had no hospital, did surgery under a tree. Several patients had to suffer imprisonment for consulting him. He worked for eight years in Kashmir; died in 1872, at Gurat, on his way back from Kashmir to Punjab. His efforts brought several changes in Kashmir. The Maharaja had to allow the missionaries to stay in Srinagar for the whole year: previously, no European was allowed to stay here for the winter. Elmslie was succeeded by Dr Maxwell.

In 1874, Maharaja Ranbir Singh allowed the construction of a mission hospital on a hill called Rustum Gari, just below the Shankaracharya hill. The institution came to be known as Drugjan Hospital. Maharaja Ranbir Singh, and Partab Singh also, paid visits to the hospital. Maxwell retired in 1876, due to ill health

and personal worries. A young artillery officer, Edmund Downe, who in order to become a medical missionary for the downtrodden people of Kashmir had resigned his commission in India, was placed instead, from 1877 to 1880. A soldier turned medical missionary, Downe's reputation increased day by day and crowds of patients thronged the hospital. Downe toured through the Valley, treating hundreds of patients en route. His better half started an orphanage. Downe witnessed a famine in the Valley. It was due to early snowfall. Hundreds of people perished. Downe, then, truly helped the downtrodden people of the Valley. Assisted by one Mr Wade, he started relief work; the two brought food and money for the victims. They dug a canal from river Jhelum to Dal lake; boats hence could pass to the innermost areas of the city. They started an asylum for the destitute. Certain corrupt officers of the state raised hurdles; fortunately, these missionaries were greatly helped by the kind-hearted British Resident. Downe's health downed in 1882 and he retired. A grand farewell was given in his honour; this was presided over by the British Political officer.

Dr Downe was succeeded, the same year, by Dr Arthur Neve; for some time, they worked together. Neve desired to go to Africa, to help the Blacks; but he was

sent to Kashmir. When he arrived at the hospital, he was shocked by the mud huts, around Rustum Gari, housing it. Immediately, he decided to reshape the hospital on scientific lines. He had brought with him two Indian Christians, the one the House surgeon, the other the chief Dispensar; both did excellent work. The House surgeon, K B Thomas, after many years of faithful service, fell victim to the terrible cholera epidemic of 1892, against which he had done valuable work. 1885, then, brought Kashmir a devastating earthquake. As thousands died, Neve, and Knowles, boated the wounded to the hospital.

Whenever an epidemic struck the Valley, the mortality was very high. Epidemics visited the Valley every four or five years, and the death rate was 500-700 per day. During any epidemic all offices remained closed and parents hardly allowed their children to go out. The people related the spread of disease directly to the will of God. They would not take western medicine; instead, they obeyed their priests. The Muslim priest would write Allah on a piece of Kashmiri paper: the Brahmin priest would, correspondingly, write Shiva or Rama thereon; -this paper was swallowed by the patient down with a glass of Jhelum's water. The water contained millions and billions of cholera germs. When smallpox attacked a Hindu, the family felt happy that goddess Mansa to whom the Hindus still attribute the

disease, had visited their home. Kashmiris still largely believe in charms and amulets. These are pieces of paper bearing short verses from the holy books. The paper is folded to a small proper size, enveloped in cloth or leather, encased in a small silver or copper box, and hung by the neck or else tied to the diseased part or upper arm. In many areas still whenever disease attacks, the 'holy men' are called in to recite liturgical prayers and give fresh charms. Almost all people of the Valley have had great faith in these 'holy men'. One villager once, referring to a plague which had not invaded his village, said to Neve: "It (plague) has not come here, sir; our peers (priests) have mighty power." Anti-disease amulets may still be occasionally seen under the cap or turban also. Sometimes the ink of the amulet is dissolved in water and gulped down by the patient; else, it may be burnt, the smoke inhaled by the patient. This inhalation may bring the patient hallucinations or dreams. These are to be told to the peer. It is he who interprets the dreams etc. and accordingly determines what is to be done. These priests still occasionally propagate that disease is caused and carried by the evil spirits, and any such spirit can be driven away by an appropriate charm.

A large section of Kashmiris still believe in

hakims and veds (Ayurvedic practitioners). Few of them are of considerable ability and experience. Till recently, the profession of hakims has been largely hereditary; their way of treatment is based on the Greek system of medicine. The hakims and veds are well acquainted with the indigenous medicinal plants; their collectors are the native shepherds who get these plants from the higher reaches, upland meadows, and dense jungles. Hakims and veds are still' doing practice, more in towns and villages. According to Walter Lawrence, there were 300 hakims and veds in Kashmir in 1890. Some non-Kashmiris also have been fortunate in having many medicinal plants growing luxuriously throughout the Valley. Some of these plants are datura (Datura Stramonium), belladonna (Atropa belladonna), patis (Aconitum heterophyllum), kouth (Saussurea Lappa), and morin. Kouth is used as repellent and detergent; its roots are burnt as incense. In Ayurveda, it is used as a tonic and for asthma and bronchitis. It is also used for skin diseases and as perfume. Besides these medicinal plants, the hakims and veds have made good use of the leech. This aquatic blood- sucking worm, when attached to a diseased part, sticks and sucks the 'impure' blood. Hakims, like veds, say this sucking is a remedy for several bodily ills. Kashmir's medicinal plants, like leeches, have been used by barbers also who once were

the only available surgeons.

As was expected, the Kashmir Medical Mission had its supporters and opponents. Ironically, the opponents emerged from within the State, the supporters from outside. Of these supporters Biscoe perhaps was the greatest. Not a physician/surgeon himself, he, as a true educationist, thoroughly knew the value of health and health education. Not only of the organic- but, he knew how important the psychological, mental, emotional, spiritual, health of any being is. And to that end he devoted himself. Perhaps, he contributed to the non- organic aspects of Kashmiris' health more than all the honourable members of the Kashmir Medical Mission jointly could to the organic. He generated a revolution in the heart of Kashmir. He lighted a light that since never went off.

That silent revolution aside, Biscoe, not having an abundant health though, jumped into the battles against diseases. Be it an epidemic of cholera or plague or whatever, Biscoe was seen with the fighting medical teams. Not only himself. He motivated, organised, and led all his teachers, students, and others also sometimes, against any outbreak. To him the personal risks never mattered. Everywhere he was respected, obeyed. It may not be too much to say that he was the mainspring behind

the missionary physicians and surgeons. He inspired them, guided them, elated them, above all, served them. Yes, in all humility he stood behind them-a rock of flesh and blood!

CHAPTER 11

BISCOE'S IDEAL TEACHER

As educationist, Biscoe thoroughly well realised that the student is educated by not only what the teacher say but also, or perhaps more, by what he does? How he does it? How he behaves? Even, how he talks, walks, laughs? Biscoe was entirely aware that the teacher has to be the model for the metamorphosing mind of the student. And so Biscoe's teacher was to have- and to display- certain basic qualities.

He was to be smart- yes, smart in the class-room, smart in the field. He was to wear a proper dress, have his face shaven and shoes polished everyday. While supervising games in the field, he was to wear a particular uniform, move with the boys, give demonstrations of various exercises. In the swimming pool, as in the racing boat, he was to wear the swimming costume and so teach swimming, rowing, and be ready to jump into the waters, for help. On mountains he was to be a mountaineer- rucksack and rope on his shoulders, ice-axe in his hand, whistle in his pocket. He was to be the leader- in front or at the rear.

He had to be in the school at least half an hour before start. He had to ready the illustrations etc. before going to his class. He had to ensure that all apparatus, colour chalks, outline maps, geometrical instruments, corrected notebooks, etc., have been taken into the class-room before he starts. He had to teach by experiment, and with the help of aids, slides, etc. He was to use every minute of the period fruitfully. He was to plan the boy's homework, correct it, and return the notebooks to the boys. He was to make healthy comments thereon and record the progress of the boys in his diary. Every month he had to give a test to the boys to mark their achievements. For this, the boys had to maintain separate notebooks for various subjects. The science teacher, additionally, had to see that each boy, middle or senior, did an experiment himself once a week.

Biscoe's teacher was to know each boy, his background, his family history. He was to ascertain why he went on leave, even, why he was late to school? He had to correct and mould the delinquent boys, by sympathy, by seeking the cooperation from the parents, and not by using the rod. The school having a spiritual foundation, Biscoe's teacher was to be an example himself. He was to be honest, just and fair in dealing

with the boys, in marking their papers, in giving punishment (not corporal). He was to be free from any blemish. He was to teach the boys to help the poor, the needy, and the sick. He had to stay on after 4 p.m., for evening games. He had to play with the boys or referee the game. He was to see that the boys leave the class-room in an orderly manner and keep the seats and furniture in proper order. He was to see that the apparatus etc. is completely handed over by boys before they leave the laboratory. He was to be ever ready to go on mountain expeditions. He had to lead the boys, help them in every way, and show extraordinary courage and perseverance. He had to be a master of his subject and forget the lifeless method of dictating notes. He was expected to complete the syllabus fully. He had not to use corporal punishment; yes, he could detain the Erring boys after school hours and ask them to complete their work before they left.

Biscoe's teacher was to be- by his ceaseless honest work in the class- room, in the games field, in the swimming pool, on the lake, at camps, on mountains, in the cultural field of dramas etc., at debates and science exhibitions - <u>the</u> <u>real</u> <u>architect</u> of the State.

CHAPTER 12

BISCOE'S DISCIPLES

Shankar Kaul

Shankar Kaul was born in Srinagar, in 1879. He received his early education in the State School, Srinagar. In 1892 he, with two other boys, joined the Mission School, Srinagar. One day the bell rang to direct the boys to go to the playground; Shankar Kaul did not obey, saying: "We have come to study- not to play!" Biscoe replied: "The school is not a lunatic asylum, and if the newcomers did not wish their bodies developed, they had better return at once to the State School." He forced them down to the playground and put them in line in front of the parallel bars. When their turn came ~~to perform~~, they refused to mount the bars. Biscoe, watching on, gave them five minutes to rethink over the matter- 10! something did happen. Shankar Kaul shinned up the parallel bars. His arms proving too weak to hold him, Biscoe put two boys to his support. Shankar Kaul finishing up, Biscoe dealt with the other two newcomers in the same way. That was just the beginning; God's grace, all the three eventually became

gymnastic instructors.

After graduation, Shankar had a degree in teaching, and then joined the Kashmir Mission School, in 1896. His performance there, and outside, would fill volumes. He led the boys against fires in the city, against epidemics, against cholera, and against the occasional fury of the Jhelum. He was in the vanguard for preventing cruelty to animals, and in rescuing women and girls from impure devils. He always joined battle against anyone who harmed or maligned the school.

Shankar Kaul was popularly known as Shankar Pandit. He was one of the most prominent teacher of the C M S School. His overall ability was beyond doubt. Apart from extraordinary command over modern Education, he had good knowledge of Persian and Urdu, and was familiar with the great religions of Islam and Christianity. While giving lessons to higher classes, he would generally quote from the Holy Qur'an and ancient poetry. He was clean at heart, an embodiment of nobility. He was particular to infuse noble ideas in the minds of students. He was interested in spiritualism and had great regard for great persian poets-Hafiz, Attar, Abu Sa'eed Abul Khair, Saidi, and Sarmad. He knew no distinction between Hindus and Muslims; he would always persuade pupils to follow their respective religions because

Left to right:
N L Baqaya (Headmaster, Hadow Memorial School), Shankar Kaul, Principal Biscoe, Samsar Chand Koul (author: Birds of Kashmir), N N Fotedar (Headmaster, Hado Memorial School).

all religions teach human values and create friendly relations between different nations.

During Shankar's time, the condition of women was highly pathetic, Married at an early age, they had to live a miserable life in the houses of their in-laws. Child marriage was common amongst the Pandits. To them it was an important duty to marry off their daughters as young as possible. The results were disastrous. Young girls were married to old and diseased males and this forced widowhood. There was a custom amongst pandits of not allowing widows to remarry. Shankar was eager to have this custom done away with. He approached the reigning Maharaja Hari Singh, exposed the deplorable and pathetic condition of the widows, and, after great efforts, succeeded in persuading the Maharaja to pass the law of remarriage of widows, in 1928. This evoked bitter opposition from some short-sighted pandits. But the far-sighted and determined Shankar Pandit, never caring for such criticism, was successful in his mission.

Shankar had the first widow remarriage solemnised in 1928. He became so popular that for some time he was elected Municipal Commissioner of Srinagar Municipality. In this capacity, he worked hard for the welfare of the people and the cleanliness of Srinagar city. Though he spent the whole of his life

serving in the Mission School, he remained a staunch follower of his religion, busy in religious rituals. In spite of old age and indifferent health, he attended the school regularly only for the noble cause of knowledge. He was never afraid of the criticism he would often invite by opposing baseless and superfluous religious beliefs. He desired for the rapid and constant physical, mental, and spiritual development of the students. He always preached to be godly and good. He dedicated his life to the people and was always ready to render any kind of service to them. Whenever a calamity came or was likely to come, he was, with his students, in the vanguard-to fight the calamity. Floods saw him with the sufferers, epidemics with the patients.

A Prize day display

Yousuf & Chimmed

A Tibetan monk, in 1880 , got interested in the Moravian mission in Ladakh. He wished his son to be a true Christian. The monk died and the boy was brought to Biscoe. The boy, very shy and gentle, was dressed in Tibetan costume. He was the only Christian boy in the school, amongst one hundred Kashmiri boys. He had to walk two miles from his hostel to the school.

Some students gave the boy nicknames, abused him, pelted stones at him. The Boy, yousuf, tolerated all these things and never told Biscoe about it. Soon somehow Biscoe came to know. He decided that Yousuf himself must deal with his offenders. So Biscoe gave yousuf boxing lessons. Yousuf had to practise boxing every night before going to bed. Within one month yousuf was ready to fight. Soon one day the offenders insulted him. Their leader came nearer and yousuf gave him a hard blow. The bully was shocked and his gang ran away.

Yousuf was hard-working student; he easily passed the school examinations. Biscoe once asked him what he wished to be? - in fact, would he like to be a police or a forest officer? "I don't want money, sir; I wish to serve my Ladakh, by propagating the message

of Christ." Yousuf returned to Ladakh and became a teacher in the Moravian Mission School. Later, he translated the Bible into Tibetan.

After some time, yousuf sent his son, Chimmed, to the C M S School, Srinagar. At 12 he was a good boxer, in fact, an all-rounder in the school. Ultimately, he joined government service, as Forest Ranger. Unfortunately, honesty was no good quality in those days. Chimmed never accepted bribes, and for this his subordinates were and worked against him; his promotion too was sealed

The forests of Kashmir abound in kouth (Saussurea Lappa), a wild herb growing at about 12000 feet above sea- level. It has been used in several ways in China; it has been much in demand and very costly. It has been a boon to smugglers. The Forest Department deputed Chimmed to check kouth smuggling. Chimmed traced a gang of smugglers carrying kouth. He readily reported the matter to his higher officer; that fellow freed them after accepting some illegal gratification.

Chimmed in a letter to Biscoe gave a detailed account of the happenings in Zanskar and added "I am going to take stern action against these smugglers and there is every apprehension that I may be killed." He

heartily thanked Biscoe for the valuable help and assistance and feared "We may not be able to meet again in this world."

Some time passed.. and Biscoe received a telegram saying Chimmed was killed by kouth smugglers. Biscoe informed the police, but they did not show any interest; he approached the Secretary, Government of India, who subsequently approached the Kashmir Government. The latter sent a police party to Zanskar. Fortunately, the leader of the police party was an old student of the Mission School. The party found a clue and the facts came to light. Chimmed, while going home, saw a gang of smugglers near a village. They were armed, had money-bags also with them. They were loading their mules with kouth. Chimmed, with the help of villagers, captured them. They offered him Rs.1000. Chimmed refused. They doubled the offer. Chimmed refused. He drove them to the city. Some distance over, they reached a forest. Everything was quiet. The smugglers shot in the air. They again offered the bribe. Still he refused. They put two bullets straight into his body. It lost life. They threw it down into a deep valley. Chimmed preferred death to dishonesty. Chimmed set a glorious example for each and every student of the CM S schools! for each and every State servant!

CHAPTER 13

BISCOE & SPORTS

Football

It was in the autumn of 1891 that Mr & Mrs Biscoe returned from Bombay. Their luggage contained a football. This Biscoe placed before the boys in the school. They showed no pleasure nor interest.

"What is this?" asked the boys.

"A football," replied Biscoe.

"What is the use of it ?"

"Play it, and you have an excellent game. The game will help you be strong."

"Shall we get some money by that play?"

"No."

"Then we will not play."

"What is this made of?"

"Leather."

"Then we cannot play it, we cannot touch it. Take

it away, for it is unholy to our touch .. dirty, take it away."

"All right, money or no money, holy or unholy, you have to play football. In the afternoon you have to learn the rules."

Biscoe gave the boys instructions, on the blackboard, regarding the rules and regulations of the game. But he got wind there would be trouble. So he called the teachers and explained to them his plans for the afternoon football match. At last the whistle blew. But there was no movement. The ball remained dead. Biscoe thought that the boys had not understood the orders. So he instructed them again to kick the ball as soon as they heard the whistle. He blew again. No results! The boys, with unmistakable signs of fear and astonishment on their faces, were looking at each other and on the spectators. They openly said: "We can't kick the ball, for it is an unholy ball and we are holy Brahmins." Biscoe took out his watch and gave them five minutes to think. Time was running fast. "Five seconds left," shouted Biscoe. "Four! .. Three! .. Two! .. One! Kick." But the ball remained stationary.

"It is unholy, made of leather. We cannot kick! it is unholy!" shouted back the boys. The people around

Boxing at C M S High School

were excited, as they had never seen this thing before in their lives. Lo! at last, the ball was kicked and kicked. The news spread like wildfire throughout the city. But the parents didn't like the game and said it was a waste of time and energies. Their only aim was that their sons should pass the examination and so get a good government job. Onwards, it became easier for Biscoe to hold football matches. Time soon came when boys themselves requested for the match.

Boxing: It was perhaps because of the prevailing ill of sodomy that Biscoe decided to teach his boys the art of boxing. Here too he was handicapped - the Hindu boys would not touch leathern gloves. Biscoe gave them cloth gloves instead and, consequently, boxing became a part of school curriculum. And then one day Biscoe found a boy carrying his books in a leathern satchel. "You are carrying your books in a leather-bag," said Biscoe, "but you don't touch leathern gloves!" Thus inspired by the mentor, the boy put on leathern gloves also and the practice spread. Boxing soon spread and greatly helped the oppressed in self-defence.

Mountaineering: Biscoe took his staff and students on mountaineering expeditions also. They firstly refused saying gods living in these mountains would not like the people disturbing them and hence

should be angry. But an unyielding Biscoe took his students on. The party on the spur, the boys were not interested to go to the top. They felt sure gods lived there. But a determined Biscoe led them on .. and on. Nearing the top, he divided the party into two flanks. Both the flanks started with great excitement and fear, and marched on. They did not find anything like a god. They soon heard each other's footsteps, and lo! embraced each other. Not a single god appeared somewhere in between. All fears and fancies were wiped away. And someone remarked: "Sir, they did what Britishers do when they try to conquer mountains. The British spirit is coming to Kashmir. That is the true spirit as we now realise, and hence we wish to join up with you!"

Swimming: Kashmir is a land of rivers, lakes, canals. Always, because Kashmiris generally are not swimmers, there is an apprehension of people drowning down. That was why Biscoe emphasised the boys should learn swimming. Again, their parents objected; it was not a gentleman's business, they said. But Biscoe ordered that every boy must, unless medically advised otherwise, learn swimming and pass the swimming test by the age of 13. The non-swimmers had to pay an extra fee. Every year some 200 boys learnt swimming and

many swam across the Dal lake, some across the Wolur lake too. Some of these boys rescued about 300 people from drowning. Once an American family, on tour, were staying in a houseboat. The boat capsized. The lady was washed away and almost drowned. Biscoe's one boy immediately dived and brought the lady up as a kingfisher does a fish. All others also were saved. The parents of these saviours were given rewards for such deeds of their brave sons. The CMS boys learnt to risk their lives, not for reward but for honour.

What inspired Biscoe to train his boys in swimming is an interesting story. Once he was teaching in a class-room overlooking the river Jhelum. His attention was attracted to some disturbance a few hundred yards up the river. He saw people on both banks running up the ghats and away as fast as they could. As they ran, they kept looking behind and some of them threw up their arms, like fabled Christians running from the city of destruction. Biscoe called the attention of his students to the scene and asked if they could tell him the reason of the excitement. "Probably someone was drowning," said the boys. "That cannot be the case," said Biscoe, "for the people are all running away from the river." "Yes," repeated the boys, "someone was drowning!" "But, if so, why are they running away?"

"Because they are afraid of being charged with murder." The boys did not seem excited over the matter. Biscoe continued his lecture. After school hours, he made more inquiries. He was convinced that a girl had drowned and, according to custom, she had been left to her fate. Biscoe could not remain immune to the influence. He determined that the boys should be trained in swimming, with the aim of preventing similar occurrences in future. All his life he remained zealous for the boys learning the art.

Boating: Swimming and boating go but together. After years of struggle, Biscoe raised a crew of 13 paddlers. The boat, its full crew in, once was on the Dal lake. Then, His Highness Maharaja Sir Pratap Singh, with his courtiers, was seated under the gold and scarlet canopy of one of his parindas (royal boats). The boat, manned by a crew of 30, was cruising on the lake. The school boat approached the parinda and the Master ordered the boys to salute His Highness. All stood up with paddles raised. The Maharaja had not seen high caste subjects doing low caste work. He called the Master and asked, "Yeh kya hai? (What is this?)" The Master answered, "Your Highness, physical exercise!" As he spoke these words, the school boat struck the royal boat hard on the prow. The Master, standing in

C M S School Boaters saluting His Highness Maharaja Pratap Singh on the Dal Lake

attention with paddle raised, was flung down into the lake. He disappeared from view, heels in air. His Highness remarked: "Yehi physical exercise hai!" The courtiers and the paddlers enjoyed the joke and passed on. The Master soon shinned up into his boat which then went its way. All had a hearty laughter! - Kashmiris know how to laugh and enjoy a joke even if it be against themselves. They truly possess the saving grace of humour.

Biscoe soon started regattas. The city's State School began to copy the Mission School. But the Masters who accompanied their crew would not demean themselves by taking a paddle. They would bring a deck-chair, place it in the boat, and recline in it. To add to their dignity, they would put up an umbrella over to shield themselves from the rays of the sun. They looked like ladies in punts on the Thames. They would be happy thus issuing orders to their crew. One or two of Biscoe's staff also sported umbrellas. Biscoe soon issued orders that punishment would fall on the holders of such umbrellas. One of his staff still put on an umbrella.

Biscoe once summoned the crew of Brahmin boys who had saluted His Highness the Maharaja on the Dal lake. He wanted them to show their prowess to the inhabitants of their city. They were to make a journey

down the river through the city of Srinagar. This then was a city with 1,30,000 inhabitants. Several thousand pariah-dogs wandered about. These formed "the unofficial staff of the Srinagar Municipality." So because they were the main street scavengers.

Biscoe himself was in the city to see how the show would go. Crossing one of the seven picturesque cantilever bridges, he saw an ordinary Kashmiri shikair, 13 paddles, coming upstream. The day was hot but each member of the crew, except the cox, had covered his head with a thick blanket normally used by Kashmiris during the winter. Biscoe was surprised. When the boat neared the bridge, he recognised the cox - his blanket only partially covered his head. The cox looked at Biscoe, felt ashamed, and apologised. A surprised Biscoe was told: "Sir, I obeyed your orders: boated through the city. But these boys were ashamed of boating; thought it was a dishonour to themselves and a disgrace to their families. That was why they covered their heads with blankets." Biscoe's experiment thus was not a great success. Good luck that was the only time when woollen blankets were so used. Soon after, regattas were held every year on the Dal lake: boys played water-sports: hundreds witnessed the shows. The most interesting perhaps was the Sinking Race, that

trained the boys for saving catastrophes by storms.

CHAPTER 14

THE WOLUR TRAGEDY

The Wolur Lake is the largest freshwater lake of Asia. It is about 12 1/2 miles long, 5 miles broad. It is almost surrounded by high mountains on the north and north-east of the Valley. The Veth (Jhelum) flows through it. The streams Erin, Bohnar, and Madmati flow into it. The word Wolur comes from a Sanskrit word Ullolo which means high rising stormy waves. The ancient name of the lake was Mahapadma saras. Hindus say that Mahapadma, a serpent-god satellite of Shiva, is the patron saint of the lake.

Raja Sandiman of Kashmir founded a city, circa 2500 BC, on both sides of the Jhelum. He built grand buildings and temples here. This city was called Sandimat Nagar. He also built the temple at Shankaracharya hill. About 500 years later, in the reign of Sundersen, this place became a home of immorality. The people indulged in wine and women and all ills. When this deterioration reached its climax, Nan Gupth, a hated potter of low caste, was inspired to preach against immoral beliefs and acts. The people laughed at

him. The potter was advised in a dream to take his own family atop a hill and tell all people to leave the city. When he reached the top, the earth shook: a deep fissure appeared in the earth, water gushed forth, and the whole city got submerged. The hilltop, hence called Krala Sangar (potter's hillock), now has Baba Shukur-u Din in eternal rest. Some remains of this ancient city, say some old boatmen, are seen when the water is very low.

The Wolur Lake is charming and good for water-sports. During the past 100 years, it has been the eastern camp of the staff and students of the Biscoe School. The school flotilla consisted of doongas, shikaras, 12-oar cutters, and sailing boats.

At times the lake is very dangerous. The wind that blows down Rampur-Rajpour (Khudgo-Manglo) is called Nagakon; it is violent sudden squalls that often sink boats. The wind blowing down the Erin and Madmati valleys is called Vijvav ;it turns the calm lake into a rough sea. This generally occurs in the afternoon, and hence the boats usually cross the lake before noon. Many people have lost their lives in the past in bad weather.

It was Biscoe's desire to be in close contact with the students and the teachers. But in those days it was very difficult to get into the homes of teachers and

students. Biscoe, therefore, had to take them to exhibitions, forests, lakes, etc. But both the students and the teachers would not agree. They argued they would have to share food with Biscoe and thereby return baptised. Only after great efforts, Biscoe succeeded in taking the boys to Wolur and Manasbal lakes. There were no boats. Biscoe decided to build a 12-oar vessel from deodar logs easily got from the forests. He got roves and rivets from Calcutta, and ribs from mulberry trees. Felling of mulberry trees not allowed, Biscoe had to get special government permission therefor. At last, the 12-oar boat was ready. Everybody was anxious to see the new boat. Biscoe, along with 20 teachers, rowed it down to Manasbal Lake - a distance of 16 miles. When the boat reached Manasbal Lake, there was a breeze, the sails went up, the boat heeled over and cut through the waves, and everybody was happy. But the breeze turned into squall. The teachers began to cry and invoke their gods; some flung rice into the lake so that the angry gods may be pleased; some came fast ashore; some but faced the storm. When the squall was over, the few brave teachers stepped ashore, as heroes. They learnt to get over their fears of the gods and demons, and winds and waves.

Spring is considered to be the best season for

sailing on Wolur. Every April C M S staff and students were seen paddling on the Wolur in 6- and 12-oar boats followed by doongas. What an excitement it was for the people!

In April 1934 the school had to bear with what is known as the Wolur Tragedy. Five teachers and two old students were sailing on the lake. They were overwhelmed by a heavy squall. One of them, probably, was waved off his seat. The great swimmers that all the seven were dived down to have him up again; but the cruel waters swallowed all down-not one was left to tell the tale. Pandit Nana Kaul, alias Nana Batukh, was picked dead at the rudder. No remains were visible of the other six.. The news flashed fast and the people of Srinagar particularly revolted against Biscoe and his expeditions. They took out processions against Biscoe. They attacked his house. Pelted stones at it, and tried to set it on fire. And still, a highly composed Biscoe said to himself: "Out of this disaster will come a blessing; Defeat will somehow become a victory!"

It was very difficult to search and fish out the dead bodies from the lake. It took ten days to recover them. The brave seven who made history of the school were:

Diving from the C M S High School Building (Fateh Kadal), into the Jhelum.

Nana Kaul

Madu Sudhan Dhar

Jagan Nath Langer

Dina Nath Pandit

Tara Chand Ganju

Shambu Nath Khosa

Dina Nath Warkoo

When Biscoe returned to Srinagar, many respected citizens met him. Their remarks were highly encouraging:- "You have uplifted the people of Kashmir"; "In the real sense, you have turned Kashmiris into real men"; "You have fought for the weak and oppressed"; "You have got stopped the early marriages"; "You have worked for the remarriage of the widows"; "You have taught us to face the storms." Really, no Britisher here could do as much. Succinctly, the mind and thought of Kashmir was changing, slowly but steadily.

The Wolur tragedy was perhaps best recorded by Eric, Biscoe's son, then on furlough, in England:

WE'LL FACE THE STORMS TO-DAY

The clouds are banked on the mountains, the Wular is sullen and grey,

"We'll hoist the sail and brave the gale. Come! Out and launch away.

We'll face the storms to-day."

The white -winged gulls are wheeling, they glint in the murky air,

As far below they see them go, the waves of the Wular to dare.

To face the storms out there.

How did it happen? There's none can tell, save the gulls, the wind and wave

"Oh Shukr-U-Din!* Had you ever seen such a fight 'twixt the strong and the brave?"

"Come fight, for there's none to save."

The flimsy craft is swallowed up; they're whipped with the spray and the rain.

With gasping breath they face their death, as they tussle and wrench and strain.

" Come, heave her up again."

* Shukr -U-Din is a Mohammedan saint whose tomb is on a hill top on the lake side, the protector of those who cross the lake if money is given to the priest in charge. Our fellows had not paid the fee.

At last the task's accomplished, the boat's afloat once more.

But out of the crew remain but two; no rudder or sail or oar.

They fought, but they fight no more.

"Come, what shall we do, my captain? Can we reach the shore alive?"

"I care no more to reach the shore. We only two survive."

"But what of the other five?"

"No, perish the thought," he answered, " for this we were not born,"

"They fought our fight, have we the right to leave them alone forlorn?"

"Come, meet them beyond the dawn."

When the wild wind lashes the water, and life is stormy sea,

"In all things Men" is cur watchward then. And may it always be,

"Come face the storms with me."

Let the thunder crash in the mountains. Let the lightning hiss in the rain.

We'll never forget the example they set in our sorrow,
our trouble and pain.
But we'll face the storms again,
And again.
We'll face the storms again.

CHAPTER 15

BISCOE'S LIGHT

Robert Thorp

Kashmir in 1587 was, by the cunning approach and military oppression of King Akbar, once again in the chains of slavery. In 1753 Ahmad Shah Abdali sent an army under Abdullah Khan to attack Kashmir. The war lasted fifteen days; Abdullah Khan, seeing no chances of Military victory, corrupted the Kashmir army commander and so occupied Kashmir. It was till 1819 that the Afghans reigned over Kashmir. In 1819 Ranjit Singh attacked Kashmir via Shupian in Pir Panjal range, and defeated the last Afghan Subidar Hayat Khan; Sikhs then became the rulers of Kashmir. Ranjit Singh died in 1839. Administration started deteriorating. Soon after Rajit's death, the Sikh durbar vanished completely. That was mainly because of the rivalry among Sikh commanders and the conspiracy of Raja Gulab Singh with the East India company. On 16 March 1846 Sir Hein Lawrence sold Kashmir to Gulab Singh. In this way Kashmir passed from the hands of one tyrant to another.

In 1833 an Englishman, Col. Thorp, Chief Justice of a Supreme Court in England, and belonging to a very respectable family there, came to visit Kashmir. During his sojourn in Kashmir, he fell in love with a beautiful girl, Jani. Jani belonged to a royal family of Kishtwar. The affair remained a secret but only for some time. Jani's father, Raja Doeum, sent message to Col. Thorp that if he converted to Islam, he would certainly have her in marriage. Col. Thorp happily embraced Islam. And Thorp and Jani were married, in Srinagar.

Jani gave birth to three children- two daughters, Ann and Herit: one son, Robert Thorp. Robert Thorp received high education in London. He had deep love for nature, from his early childhood. That was why he travelled to many places in Africa and India. In 1865 he visited Bombay, Delhi, and then Kashmir. He had heard much about the natural grandeur of the Kashmir Valley. He was also aware of the political condition of this State. He had heard, through his mother, about the miserable plight of Kashmiis.

Those were the days when foreigners were allowed into the State only on special visa. They were not allowed to stay in the state for more than two months. The way Robert Thorp faced every difficulty makes one believe that he had entered into the State

with a determination to present the real picture of the oppressed before the justice loving world. He turned the attention of the government to the helplessness of the people. He noted that the Muslim majority was suffering badly at the hands of Hindu rulers. The government realised half the production of grains from farmers; more was snatched by the concerned employees of the government. The farmer who worked very hard was left with little. This suffering had deep impact on Robert Thorp and he made up his mind to fight -for the masses.

Robert Thorp started writing articles in a newspaper. The government, not accustomed to such "rebellion," launched a drive against Robert Thorp. Restrictions were imposed on him. When nothing succeeded, he was banished from the State; but he secretly entered into the State again. Besides incisive articles, he wrote a book Misgovernment in Kashmir; in his own words. "For those who are good at moral, religious, and social levels..." The State administration was not unaware of Thorp's writings. He was a citizen of England. And so the State administration hesitated to take any action. Robert Thorp was found dead on 22 November 1868, on Kohi Sulyman. His death has remained a mystery to this day. Suspicion rules he was

killed by some government agency. The murder occurred during the reign of Maharaja Ranbir Singh. Robert Thorp was immortalized; -say that name still and eyes bow down in reverence. Robert Thorp's gravestone bears, rightly, this inscription: "....."

Robert Thorp
Aged 30 years
Obit
22nd Nov. 1868
Veritar

He gave his Life for Kashmir

It was at this grave, at Christian cemetery in Srinagar, that Biscoe was occasionally seen doffing his hat in reverence. Thorp died when Biscoe was about 5. But Thorp was a light to Biscoe in Kashmir. From Thorp's life Biscoe had the inextinguishable light lit in his soul. Thorp was Biscoe's inspiration, guide, mentor, sustainer. And whenever Biscoe felt frustrated, he would go to that mentor's grave, offer his prayers, and in reward find new energies vibrating his heart and soul. Truly, some dead are mightier than the alive. Thorp, a light for Biscoe, made Biscoe too a light for all.

CHAPTER 16

THE SCHOOL POOR FUND

No schooling can be perfect unless it cultivates the spirit of selfless service for the poor and the needy among the boys. In fact, the C M S School lays great emphasis on social service and it teaches boys to serve and to give. With love serve one another is one of its guide-lines. We can serve the poor if we think of them, and feel for them; once our feelings are aroused, we are prompted to action, and this forms the basis for character building in a youngster.

The Poor Fund Committee of the school comprises the President (Principal), the Treasurer (nominated by the Principal) and boy-representatives, who are either elected by the boys, one from each class, or nominated by the form-teachers with the consent of the form class boys. The successful functioning of the committee is due to the personal interest of the Principal.

The boys are inspired to save something from their pocket-money and deposit it in a box kept outside

the Assembly Hall. No individual accounts are kept; only class accounts are maintained; these are announced to the boys at the end of each month, in the Assembly Hall; the class whose collections are highest for the months is awarded a school-flag and this it keeps for the following month, as a prize. The form-teachers take lively interest in inspiring the boys for donating little sum for their pocket-money, for this noble cause. The money thus collected is distributed among widows, orphans, and infirm people, whose applications are considered after preliminary inquiries by boys and teachers. A meeting of the Committee is held to discuss the contents of the applications, for making on the spot inquiries. It is the practice not to consider any application for the grant of any help unless the applicant agrees to an examination of his residential place. The Committee satisfied about the genuineness of the appeal made of help it can give. The President and the Treasurer generally accompany the Committee on such examinations. All thanks to the Principal for permission to use the Landrover for this purpose. These visits afford an opportunity of getting firsthand information about the living conditions of these unfortunate people. The personal contacts fill the boys with compassion and they are illumed by a strong and sincere desire to help these deserving people. They describe their conditions to

their friends and class-fellows stir up their sympathies for them, and get more and more donations.

The kind of help that is given to such poverty stricken people is by way of monthly compassionate allowance. Each applicant receives a cash sum of either Rs.150 or Rs.200 per month, depending upon the merit of the case. At present, 36 families receive these allowances. Five familities at present receive a lumpsum every year for buying their winter provisions. During the last 12 1/2 years, some sufferers from famine, fire, and earthquakes also received help from the Poor Fund Committee. Besides cash, rice, clothes, etc., are collected from the boys and distributed among these unfortunate sufferers. Allowances are occasionally also granted to widows for necessary repairs of their houses.

The Committee does not ignore the lepers either. It occasionally visits them at leper colony at Bharkul; it provides the musical entertainment and distributes fruits and clothes among them.

The Committee is in a position do this philanthrophic work only when the boys and parents give donations willingly and generously.

CHAPTER 17

BISCOE

The Last Days

On 17 June 1947 Lord Mountbatten, the British Viceroy of India, published a plan for the partition of this country. The Indian Independence Act embodied the British would leave India on 15 August 1947 wherefrom she was to be a sovereign State. A part of her territories having Muslim majority was to be constituted into Pakistan to be recognised as another sovereign State. On 15 August 1947 the English did leave India. The British Resident, Col. W F Webb, closed the Residency in Srinagar (this was housed where now Kashmir Government Arts Emporium is). That ended the protection of British subjects in Kashmir. Transport was quickly arranged for the British leaving Kashmir. Biscoe had no wish to leave Kashmir. He had a long association with the people of the Valley; he was sure he could be of some help to his old students now honest men fighting the Devil in Kashmir. But, it was thought, in certain quarters, that Biscoe's presence might cause difficulties for the new principal Dr Phill Edmonds, Ph.D.

Biscoe, much against his wishes, left Srinagar, on 9 October 1947. Then all was quiet and peaceful in the Valley. He left after 57 years of service. He left in grand style. 30 of his school staff pulled his car from Sheikh Bagh to Amira Kadal Bus-Stand. Ahead played the school band. The route was lined for quarter mile by boys and old boys of the school. Crossing the Jhelum at Kohala, 133 miles down, Biscoe was in Pakistan. He met his son-in-law Lt. Col. Dick, in Rawalpindi. Dick had brought a military truck, with Gurkha guard, 200 miles from Lahore, to take Biscoe's luggage to Delhi. Dick also arranged for Biscoe's flight to Delhi in a military Dakota. Here tens of thousands of refugees were fleeing by road and rail to possible safety. Over 1,000 refugees were butchered in one train alone. It was ghastly slights all around. In Delhi General Smith and his wife gave Biscoe shelter and all kindness. For a few previous days the General had to guard, day and night, his Muslim servants and all their families crowded into his house. From Delhi, Biscoe travelled by train to Bombay; here he was kindly treated by Mr Butcher at CMS House. Biscoe next left for Rhodesia; here his brother Ted Lived with his nephew Ronald and his wife Margaret.

In December 1947 Biscoe's wife was taken

seriously ill. She lay in a hospital, where she passed away, peacefully, on 26 December 1947. In spite of that hard shock, Biscoe took lively interest in his new surrounding in Salisbury. Here had his brother first hoisted the British flag, in 1890. It was the same year Biscoe himself first set foot in Kashmir.

He enjoyed meeting new friends; to him it was real pleasure to hear stories of his own brother and of the early days of the British occupation. One grand old man, Mr Rudland, told him these stories best. Biscoe was impressed by the cheerfulness of the Africans and the vigour with which they rode their bicycles. During the illness, he was impressed by the care and thoroughness with which the native servants swept and tidied his room. The sunsets were a daily delight to him and the cloudscapes often reminded him of the snow-capped mountains of Kashmir. On his 86th birthday, he christened his granddaughter in the cathedral. His voice was still powerful, commanding. Only about a month later, he was laid low with a severe heart attack and was taken to St. Annes Hospital staffed by Roman Catholic sisters. He could not speak highly enough of their wonderful kindness and happy disposition. After three weeks he left to convalesce at the home of his nephew and niece, Ronald and Margaret. His heart did not

improve; he weakened down over his last three and a half months. Knowing he had not long to live, it amused him to think of the many friends, and also some enemies, he would perhaps meet again. He did not speak much of his anxiety for his old and faithful staff who were trying to carry on in Kashmir; but one knew that occupied his mind. Up to his last, he enjoyed chats with friends and relations among whom was his old friend, the Revd Herbert Pegg, who also had recently come to live in Rhodesia. "What is going to happen to our hospital and school and to the beautiful land of Kashmir?" was his constant itch. He was oft heard say:

If God be on my side, whom then should I fear?;

Real worship is service to mankind;

Love thy neighbour as thyself;

A jellyfish always swims against the current;

The palm is to pat and the fist to fight.

His passing was in keeping with his life. The sister had come in to give him something for ease in breathing; and she stood by. "I do feel easier and you may please go" - these were the last words of the dying hero. And 1 August 1949 was the date. The funeral ceremonies were conducted by Biscoe's friend the Revd St. John Evans,

who had served in West Africa before coming to Rhodesia. Biscoe was laid to rest near his beloved better half. Alas! that his prayer to be buried in Srinagar was not granted.

Principals

CHAPTER 18

GALAXY OF PRINCIPALS

Hilton Knowles 1880-1890

The year was 1880. The Revd Hilton Knowles started educating Kashmiris, on the western pattern. He laid the foundation of Church Mission Schools in Kashmir. In the beginning, Knowles' school was shifted from place to place; it was finally established near the third bridge and came to be known as Knowles Sahib's School, later, as Biscoe Sahib's School. Knowles was a man of indomitable courage and scientific planning. He introduced the teaching of English, against stiff opposition. He took personal interest in the children being taught in English; this continues to be a noteworthy feature of the Mission School.

He introduced cricket; he had the horizontal parallel bars installed in the school compound; he taught gymnastics: to this the pupils generally were apathetic. They played cricket etc. in long pherans; the spirit of games was absent in them. But the Revd Knowles paddled his canoe successfully. He soon started another school

at Islamabad, 55 km. from Srinagar. He served in the CMS schools for 10 years (1880-1890). Then, he handed over to the Revd Biscoe

Biscoe writes:

"The Revd H Knowles was born in 1854. He commenced the C M S School in 1880, with twelve pandits handed over to him by the Revd Dixey, at the Mission Hospital then a collection of mud huts at Drogjan, one of which was used as a class-room. In 1881 the school was moved to Amira Kadal, and in 1889 to a merchant's house at Fateh Kadal. He translated the Bible into Kashmiri and was given the BD degree by the Archbishop of Canterbury."

Lord Roberts, then Commander-in-Chief of India, visited the school in 1889: he wrote:

"We offer our congratulations to Mr Knowles and hope that he will in time be able to extend his work throughout Kashmir."

So did Col. Pary Nishat write:

"I trust the excellent work begun by Revd Knowles will go on and prosper."

Dictionary of Kashmir Proverbs and Folk - Tales of Kashmir are Knowles' original works.

REV.C.E. TYNDALE BISCOE, M.A(CANTAB) 1890-1940

Rev. Canon c.e. Tyndale-Biscoe

The reformer of Kashmir.

Of all the missionaries, which the Church Missionary Society has sent to India, I think - the Rev. Canon C.E. Tyndale - Biscoe was one of the outstanding personalities. He arrived in Kashmir in 1890 when the country was more or less in a backward state. There was no systematic teaching in the schools. There were schools for teaching Persian and Arabic and Sanskrit. The Persian schools or maktabs were run by the Molvis and Sanskrit schools or Patshalas were run by pandits. The teaching of games was out of the question.

The first school of the C.M.S. was founded on the left of the Jhelum at Fateh Kadal, among the poorest localities of the town, by the Rev.J. H. Knowles. It was the Central School to which feeder schools were founded at Rainawari, Nawakadal, Haba Kadal and Amira Kadal and a high School at Anatnag. The boys would come to these schools in long loose garments called pherans and wearing wooden cogs. Uniforms were unknown to them. They had dirty feet, dirty hands and dirty bodies. Their clothes were also filthy.

When Mr. Biscoe first visited the school, the

impression of the boys was not favourable to him. He introduced the game of football. Boys did not like to touch the unholy leather, and to pick up the ball with the foot strapped into a wooden clog was impossible the clog also went up in the air when the ball was kicked. There was great oposition, but incourse of time persistence amoothed the way and boys became expert players and had regular matches with European officials and later on, other schools copied the mission school and inter-school torunaments began.

Other games also were introduced, Cricket, boxing, water polo, swimming, boating and the like. Boys did not like boating, because they thought it was a mean job and that it would degrade their family name because boatman are not honourable in society. It took him some time to get boys to paddle in a boat. Swimming was made compulsory. Any boy who could not swim after he was 12 years of age had to pay an extra fee. Again his strong will and preservance won the day and boys became swimmers and efficient paddlers and rowers.

People had a great dread of the Wular-Lake. They thought it was haunted with water spirits and aligators. This dread was dispelled when Mr Biscoe with three other masters went in the water to swim. Two masterso

gave in owing to the fear of spirits. The third master Mr Darim Chand under the lead of his master swam the lake (7 miles). After crossing the lake, Mr Biscoe cycled 34 miles to Srinagar and sent a note to all his schools:-

"Darim Chand swam across the lake. Let all the boys know this"

The world famous regattas were performed on Gagribal Lake the Empire Day Regatta (May '24) when school boats represented British Empire countries and the 12' oared cutter a British Man of War. All crews were in rainbow colours. The 12 oared cutter stood in the centre and the school boats round it. When the band played "God Save the King" the crew the paddles and oars stood up like an effulgence of lightning.

This training was to make boys cool in time of danger and hence they were able to save several hundred people from drowning.

In his school in the middle of working hours his boys would have a recreation period, when 300 boys would descend poles into the school compound in 25 Sec. They would have physical drill for 5 minutes and then various squads would go round to perform feats. Of clubbing, jumping, parallel and horizontal bars and so on and would re-assemble and have one minute's

silence for the peace of the world. Thus we see how a boy becomes physically fit to serve his country.

Mr. Biscoe was the coxswain of the Cambridge boat which defeated Oxford in 1884. He coxed the Jesus College boat head of the river for three years and won the Diamond Sculls at Henley in 1886.

To enlarge the boy's mental vision he named the rooms of his school after the countries of the British Empire and furnished rooms with pictures of each country so that they would visualise it, and in moving from one class to another they would learn about the world than the-oretical ones. This kind of visual education India now begins to teach.

He infused a love of nature among the teachers and students. Excursions were arranged to study the country and the flora and fauna of the place visited. Teachers were sent on educational tours to Burma, Ceylon, Bombay and other places in order to impart first hand knowledge to the boys. Magic lantern lecturers and film shows were given to the boys. Once a week on Thursday a masters meeting was held. The Principal passed the world news to the master who had to teach the boys world news. At the end of the term boys were examined in general knowledge (not history and

geography), world news, map of Srinagar, birds, flowers and things of general interest. He generally on Saturdays, delivered Sermons in school, teaching the boys to become good samaritans. The aim of his system of education was to live for others. He taught boys to love animals. Every year hundreds of maunds of paddy is brought into Srinagar from villages. In olden days it was generally brought by ponies. These ponies were often Either lame or sore-backed. Mr. Biscoe turned a part of the compound of the Central High School and Sheikh Bagh School into stables to which boys brought lame and sore-backed donkeys and horses and fed them. When their masters came they were made to pay the cost of feeding but were given medicine free. This led the state to create officers for preventing cruelty to animals. A fire-pump was kept in school. Whenever a fire broke out in the vicinity of the school, the boys would rush with the fire-pump to extinguish the fire.

K W S Jardine 1940-1945

Taking over from Biscoe, K W S Jardine was Principal from 1940 to 1945. He had a great hand in building the character of the boys. He organised camps and extensive touring. He encouraged debates and dramatics. He was a good writer. A book Facing Fearful Odds is his legacy.

Dr Phill Edonds 1946-1955

Dr Phill Edmonds was Principal of C M S Biscoe School for 9 years (1946-55). That was an important period. During this period, though all branches of the school other than that at Sheikh Bagh were closed, the academic standards were greatly raised. Modern concepts were introduced. For the first time, midday school-meals were given to all students. Cleanliness and smartness were given their due importance. Every Monday morn the Principal himself inspected the cleanliness and smartness of the boys. Performance of students was judged by 50% marks allotted for day to day work and students' projects. This was highly appreciated by other schools and colleges in the Valley.

Dr Edmonds introduced summer and winter uniforms. The summer uniform was a white shirt and grey shorts; the winter uniform was grey battledress; coat was not allowed. Annual camps and expeditions were made compulsory for senior students. Science, too, was made compulsory for higher classes. The standard of teaching raised, the results were 100%: some boys secured positions among the first 20. Audio-visual education was imparted, by films.

Dr Edomnds laid great emphasis on the health of the boys; their health records were maintained throughout their stay in school. Any defect would be treated at an early stage and a record number of children were saved from fatal diseases. Dental care also was introduced in the school. Berkowiz, a famous German doctor heading the Mission Hospital, visited and examined the boys once every week. Dr Edmonds was a tireless man, always on toes. He knew about 500 PT exercise and introduced them in the school. For the first time, he divided the school into four houses. He named them after four mountains of the Valley, and so we have the Kolahai, Haramukh, Tatakoti, and Mahadev Houses.

Dr Edmonds, after leaving Kashmir, was appointed Principal, King Edwards College, Peshawar. He retired there in 1986. After that retirement, he was appointed in Saudi Arabian Embassy in United Kingdom. He died 1987

A Spurr 1955-1956

The Revd A Spurr succeeded Dr Phill Edmonds, as Principal. During his very short tenure (1955-56), Spurr worked hard and took great interest in the development of the school. He was a strict disciplinarian. He fought many prejudices common in Srinagar.

Vice-Principal Salam-u Din Qadri presenting a garland and a bouquet to Mrs Vijay Lakshmi Pandit on her visit to the CMS School. Also Seen are Principal V K Johnson (in Oxonian gown) and Nana Tara Saighal daughter of the Visitor.

Victor Kenneth Johnson 1956-1959

The Revd Victor Kenneth Johnson was Principal of Kashmiri's mission schools, from May 1956 to April 1959. He had to leave Kashmir for health reasons, after handing over to Miss M P Mallinson. Johnson was a great scholar and administrator. He regulated office routine, established a financial base of the schools, organised hiking, and broadened the extra-curricular activities. Johnson patronised his staff; they in return gave him unquestionable loyalty. He, himself magnificent in his cambridge gown, took keen interest in innovating the school campus. He had the eastern wall of the school campus made. He had the primary block built and dedicated to Canon Biscoe. He treated all alike, and applied rules to all employees without any fear or favour. He was a voracious reader. He climbed up the Mahadev, but was a bit late to come down; at Zabarwan he came down at a snail's pace. His laughter will be echoing in our ears for a long time. He will be remembered long as a true Christian and good Principal.

Miss M P Mallinson 1959-1960

To the missionaries, the education of girls was very important as they were the mothers of the future generations. Accordingly, the missionaries started a girls school at Fateh Kadal, in 1895. The people of Srinagar, fearing the girls' character would be spoiled, revolted. The Principal of the school invited some of the European ladies in Srinagar city to the first prize day of the school. The hope was it would be an encouragement to the girls and their parents. As one British lady entered the school, someone in the street shouted that the English had come to kidnap the girls present. Mad with the warning, the people rushed to the school and commanded the girls to jump down from the windows. Before the visitors could enter the school, all inside had left. The school faced various other difficulties and for some time it had to be closed.

The missionary ladies who promoted female education in Kashmir were a few. Miss Fitz started a girls school in 1912. In the beginning she had to face stiff opposition from the people of Srinagar - all ignorant, illiterate, superstitious. In 1916 the number of girl students increased in the school, and in 1918 it

was raised to middle standard. In 1922 Miss Mallinson joined the school, as Principal. During her tenure the school faced many challenges. Truly, Miss Mallinson played an important role in the educational and cultural development of Kashmiri women. She introduced swimming, dancing, and mountaineering in the school. In 1938 she led 40 girl students to Mahadev 13000ft. above the sea. Besides teaching English, Urdu, Persian, natural science, she introduced Hindi, in 1944. In 1947 science subjects were introduced in the school. Attention was also paid to wickerwork and other handicrafts. When Mallinson came to Kashmir, there was not a single trained lady teacher here. Education of girls among Muslims was taboo. Mallinson's dedication to the cause of female education attracted girls to the school and exposed them to modern education.

Miss Mallinson was a pioneer of female education in the State. She served Kashmir Mission School for 40 years (1922-1962). She gave full affection to Kashmiris: they were as warm. Among her students were many girls who later filled highest positions in the State. Some became social workers, some doctors, some educationists contributing to the advancement of female education.

But female education was not the only aim in her

life; - her struggle was against the atrocities done to Kashmir females. She waged a war against child marriage, and fought for the dignity of women. Kashmiri women were kept in utter seclusion; they would not be allowed to move out of their homes. Miss Mallinson was the first lady who organised girls camps and took girls out. She, as Girl Guide Commissioner, organised girl guides in the state. She had great qualities - was humble, vigorous, energetic, full of zeal. While giving profound love to girls, she enforced strict discipline among them. She always bicycled from her home at Sheikh Bagh to the school at Fateh Kadal. When she joined the C M S School, it was very small. It steadily grew up under her care. She was admired and loved by everybody in Srinagar. High officials and businessmen would halt their cars on the way, get down, and greet her.

Miss Mallinson taught girls to pray for the health happiness prosperity of all. She gave them moral and spiritual education. She gave them dedication, hope, love. Truly, she had a great hand in the building of the character of Kashmiri girls. There was poverty and misery amongst Kashmiri girls; superstitions would not permit them to develop and progress. Miss Mallinson proved to be the lady with the lamp. Truly, the

missionaries have brought a revolution in the Kashmiri way of life. They have lit lights in thousands of households. Miss Mallinson paid full attention to female education; she would personally go to her students' homes. Then, women were persecuted to such an extent that some committed suicide. Whatever the cruelty done to them, they had not to open their lips in protest.

Miss Mallinson, dedicating her life to our children, spread the message of God. She expounded the relationship between Man and his Maker. She generated respect for mothers and daughters, infused self-respect and confidence into them. She truly educated the downtrodden sex, for over 40 years. She bravely fought and defeated illiteracy, ignorance, superstition, and other associated ills. She ushered the Muslim females out of the unnatural confinement misconstrued as Islamic purdah.

Miss Mallinson used to pay visits to the home of each girl student; she would help her and solve her problems. She always helped the poor and the sick. She put new Zeal into her teachers not well qualified. She shared their personal problems, helped in solving them, welded them into one whole dedicated team. She truly carried the torch of knowledge to the females of

Kashmir. She had a good sense of humour, was always ready for jokes and a laugh. Her temperament eased her moving freely in Kashmir homes; everywhere she shared the joys and sorrows. She was a practical woman, with little time to waste. She knew that time was running very fast; and she was anxious that her students should be ready to meet the challenges of a rapidly changing social order, without attending mental conflicts.

There was once a rumour in the school that Miss Mallinson intended to bequeath her skeletal remains to the school laboratory. All her students wept and protested they would never allow their beloved Mallinson's bones to be displayed publicly. Miss Mallinson, deeply touched by the sentiments of her students, implored: "My dear girls, may you learn from me even when I am no more! May my bones teach you Physiology!" Miss Mallinson died in June 1980.

Eric D Tyndale Biscoe 1960-1962 and 1968

Eric D Tyndale Biscoe was born on 10 February 1901 at Sheikh Bagh in Srinagar. Throughout his childhood he remained with his parents in Srinagar and so under the direct supervision of his father, Canon Biscoe. He had his higher studies in England and then came back to Kashmir, to serve the people of the Valley. In 1927, he was by his father appointed Vice-Principal of the C M S School, and this post he held for about 12 years. He was promoted as Principal, and so he served 1960-1962.

Like his father, Eric laid great stress on social service. He helped the people of the Valley during floods, earthquakes, and fires. During those days, people would not care for injured and sick animals and would force them out to streets; Eric, with his students, would take them to veterinary hospitals. In the school campus itself, a part was reserved for the sick and injured birds and other animals. Also, Eric had a fire extinguisher installed.

It was for the first time in 1929 that Eric climbed the Mahadev. Among others, Samsar Chand Koul and Nand Lal Bakaya accompanied him. Among the students,

6 boys too conquered the heights; Salam-u Din was one of them (As I Look Back, by Eric, in the school magazine of 1961).

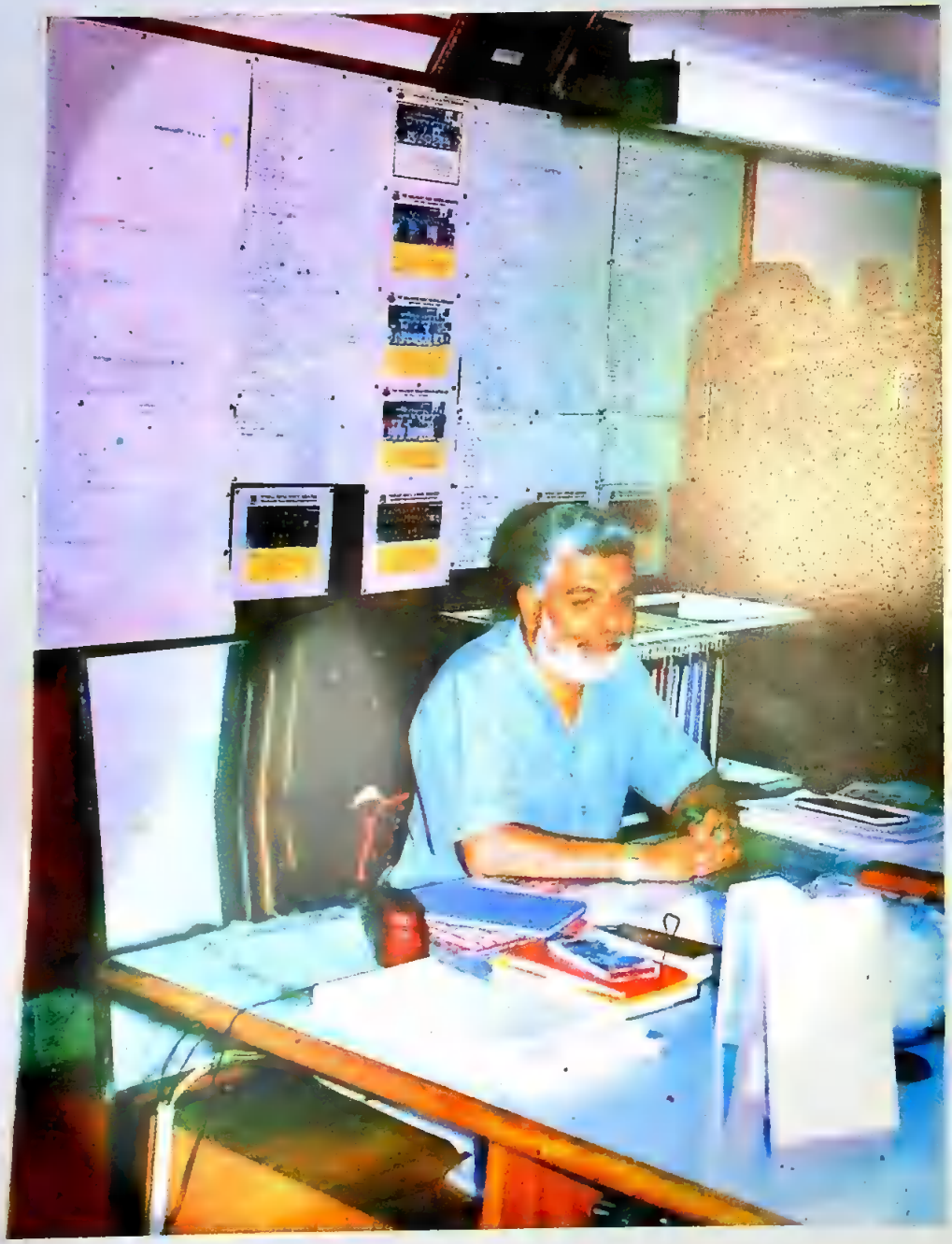
Eric continued what his father started. Nowhere did he go against what his father had done. After he had left, Eric used to visit Kashmir and meet his old students and friends. Like his father, he wished to be buried in Srinagar; and like his father again, his prayer was not granted. Eric died on 26 March 1988, in Newzealand.

Eric has since been best remembered as author of a book Fifty Years Against the Stream.

J M Ray (with baby), Arjan Nath, Jagan Nath, Salam-u Din Qadri, and R K Kaw.

J M Ray 1962-1986

J M Ray succeeded Eric Biscoe as Principal of Biscoe School. Ray held this office from 1962 to 1986. He was an excellent mountaineer; during his tenure, the highest peaks of Kashmir were conquered by the staff and students of the school. Ray had annual camps conducted at Gulmarg, Pahalgam, Yusmarg, Kongawatan, etc., and also cycle tours to not far-off places. He had more school buildings constructed and beautiful gardens laid around. He had also constructed the New Biscoe Block where Physics, Chemistry, and Biology laboratories are now housed. He accompanied the senior camps to Tarsar at the foot of the Kolahai glacier, to Tullian, and to Aru. He had no fear of torrents and scarps.



Parwez Samuel Koul
The Present Principal.

Mr. Parwez Samuel kaul:

(The present Principal) 1986 onwards.

He took over from Mr. John Ray. He infused life and vigour in the school. He is a dynamic Principal and is popular with the boys and parents. He is exerting himself to maintain the traditions of the school. He says.

How can man die better than facing fearful odds.

For the ashes of his father and the temples of his Gods.

Several new buildings have come up in the school campus. Paths and Gardens have been laid and the different tress like; populus, ulmus, albezia, chinars have been planted in the school campus to make it more beautiful. During these odd times he works with devotion and honesty. He is an old student of St. John College of Agra. He also raised the school upto 12th class. It was because of his courage and dedication that this was the only school which ran smoothly and in a disciplined manner during the present turmoil in Kashmir.

He tried to stream line the school in modern scientific educational methods. Extension to Biscoes vision by starting a branch in Gul marg Area which is catering to the need of rural folk. The present has tried to expand the area of Biscoe's vision to many other schools outside the State.

Supplement

CHAPTER 19

SIR SAYYID OF KASHMIR

No account of the educational, social, and political metamorphosis of Kashmir is complete without a reference to the great role of the celebrated Maulana Rasul Shah II popularly Known as Sir Sayyid of Kashmir.

The mutiny of 1857 brought appalling misery, poverty, and desperation to the Indian Muslims. Heinous conspiracies were constantly hatched to deprive the Indian Muslims of acquiring education and knowledge. But, Sir Sayyid Ahmad Khan, having got the air of the conspiracies, set up an Anglo-Arabic College in Aligarh. The situation in Kashmir was no better than it was in the subcontinent. The Muslims of Kashmir were utterly unlettered and uneducated.

It was in this background that a son was born, in 1854, to Mirwaiz Maulana Muhammad Yahya. The Maulana was a reputed scholar, a preacher of great renown. He was a great teacher, and spent his entire life in disseminating Islam-its message, Hadith, Sunna, and shariah.

The son, Maulana Rasul Shah II, following the footsteps of his ancestors, put heart and soul in the crusade for the eradication of extraneous and spurious ideas polluting the pristine spirit of Islam. He delivered subline sermons in elucidation of pure monotheism and in refutation of un-Islamic thought and belief. He was a towering personality who rendered yeoman service to the Muslims of Kashmir by founding Anjuman-i Nusrat-ul-Islam. He felt the pressing need of the Kashmiri Muslims and established, in 1899, an educational institution which threw wide open the gates of modern education.

He was a social scientist par excellence. He realised that the age-old shackles of slavery had thrown the Muslims into a dark and bewildering abyss of ignorance, and it warranted ceaseless endeavours to save it. He established a primary school headed by an able and devoted teacher, Maulana Husain Shah Wafai. In the beginning, the school did not get any grant/aid either from the government or the people, and the entire expenditure was met by the Maulana and some of his close associates. He soon set up a middle school in an 8-room house of adobe. He burnt the midnight oil in devising the ways and means for raising funds and generating resources for running a high school. He had

to tide over many a difficulty including stiff opposition from some myopic people and indifference of the masses. It was in 1905 that he was successful in starting the Islamia High School. This school has since been imparting education to the Kashmiri students, with high and enviable standards of teaching. The products of this school have contributed a lot to ameliorate the general condition of the people . Some of them have held high positions in State administration and other fields.

Maulana Rasul Shah's assiduous and untiring efforts started bearing fruit in the people showing a renaissance in all fields. They were no more the mere cogs in the machine of Kashmiri society. Poverty, that was looming large amongst the people , started going. The students of this school received elementary but sound theological education, which would stand them in good stead in years to come. And it was in recognition of the commendable role of the school that the government sanctioned it some financial aid.

Maulana Rasul Shah was far-sighted and gifted with strong determination and sincerity of purpose. He was equal to the responsibilities of his stature and position, and toiled hard day and night, through sun and shade, with missionary zeal and zest. He was purely pious, spent most of the night in offering prayers; during

the day, he explained to people what was lawful, and what prohibited, in Islam. He was immune to earthly glamour- a characteristic feature of his kind. He was a spiritualist too;- people would throng his place, and come out wiser, better, healthier. One day the then Maharaja prayed he would feel elevated if the Maulana accepted a royal present. But the Maulana plainly replied, "I am not dissatisfied with divine treasure," The Maharaja was silenced by the Maulana's firm faith in the Divine.

During the Maulana's time, plague once broke out in Kashmir, people fell an easy prey to this epidemic. To check it, the government started mass inoculation. But the general masses, ignorant as they were, opposed the move. The Maharaja sent some of his top officials to the Maulana, requesting him to take some initiative in the matter. It was Shab-i Qadr; the Maulana led the congregational prayers and delivered the sermon, at the Khangah (hospice) of Khwaja Naqashband Sahib. In the early hours of the morning the Maulana, in all humility, tears pouring down his eyes, raised his hands, and invoked Almighty's mercy. Lo and behold, the calamity of plague was gone! For such experiences it was that the shopkeepers would, whenever the Maulana happened to pass through their streets, conceal their hookahs and stand up in respect. Nobody would dare speak loose in

his presence, let alone creating fuss or noise.

The Maulana regularly delivered lectures on the essence and spirit of the Qur'anic injunctions and the Hadith. His presentation was such as left an indelible impression on the audience, so much so that many, even the illiterate, would remember by heart many verses of the Holy Qur'an. His oration was forceful, direct, lucid, penetrating. He completed a commentary on the Surah Mulk, in eight years. He would often adorn and supplement his sermons with verses from Maulana Jalal-u Din Rumi's Mathnavi and Sheikh Nur-u Din Nurani's shruks. He would also enlighten his audience about Islamic history and current events in the Islamic world. He would take to task the rulers of the State for the injustices and atrocities being perpetrated on the people of Kashmir. His efforts culminated in the political renaissance of the people who hence started thinking about their present and future, and about the ways and means to throw off the yoke of slavery.

This founder of Anjuman-i Nusrat-ul-Islam breathed his last on Friday, 11 Rajab 1327 (30 July 1909) .May his soul ever rest in peace! Amen! It is for his singular services that he is remembered as the Sir Sayyid of Kashmir.

CHAPTER 20

FAME THEY BROUGHT TO C M S SCHOOL

1. Bakshi Ghulam Muhammad

   Prime Minister

   Jammu and Kashmir.

2. Ghulam Muhammad Sadiq

   Chief Minister

   J&K

3. Aga Syed Hussain

   Minister

   M.Hari Singh Government

4. Sham Sunder Lal Dhar

   Director Tourism

5. Prof. Jia Lal Koul

   Principal, S P College/

   Director Education

6. Prof. N L Koul Talib
   Professor of Persian
7. S. S Girgan
   Forest Department
8. Muhammad Shafi Qureshi
   Governor
   Madhya Pradesh/
   Central Railway Minister
9. Dr Farooq Abdullah
   Chief Minister
   J&K
10. Mir Poonchi
    Minister, J&K
11. Noor Muhammad
    Education Minister J&K
12. Mirza Afzal Beg
    Revenue Minister
    J&K

13. Sham Lal Saraf
    Health Minister
    J&K
14. Noor Muhammad
    Chief Secretary
    J&K
15. Dr Naseer Ahmad
    Ex Principal, Medical College
    Srinagar
16. Shabir Ahmad Salaria
    MP
17. Khwaja Ghulam Nabi
    Governor
    Kashmir Province.
18. Mir Inayatullah
    Principal Chief Conservator
    J&K

19. Sala-u Din Ahmad Salaria

    Project Chief, IWDP

    Best Alround Boy- 1956

20. Aga Ashraf

    Director Education

    Education Commissioner

    J&K

2.1 Aga Nasir Ali

    Revenue Commissioner

    J&K

22. Aga Muzaffar

    Director Tourism/Chief

    Secretary/ MD (JKI)

23. Aga Sayeed

    MP

24. Captain Ali Muhammad,

    Director in the Army

25. Amrinder Koul

    Major General, Army

26. Anupam Dhar,

    Foreigh Service, Journalist

27. Hamid Shahmiri

    Manager, LLoyds Bank

28. Dr Surinder Dhar

    Doctor, Medical College

29. Dr Muhammad Shafi

    Doctor,Medical College

30. Dr Sushil Razdan,

    D M Neurologist

31. Dr Manzoor Ahmad

    Eye Specialist

32. Dr Vindoo Mattoo,

    Endocrinologist

33. Dr S N Razdan

    Director Health, J&K

34. P N Dhar
    Principal Secretary to
    Prime Minister Indira Gandhi
35. Vijay Dhar
36. Krishan Kumar Amla
    Owner, Broadway Hotel
37. Kachu Ali Muhammad,
    Minister
38. Dr. B.K Jalali
    Surgeon Specialist
39. Dr Syed,
    Medical College, Srinagar
40. Gokal Natha Mujoo,
    Chief Engineer
41. Ajudia Nath Dhar,
    Editor, Patriot
42. Dr Mustafa Kamal,
    Minister

43. Sheikh, Nazir Ahmad
    Advocate
44. Tassaduq Hussain, (Advocate)
45. Shuja Husain,
    Chief Engineer
46. Shuja Hussain
    Chief Engineer
47. Rajender Kumar Mattoo
    Conservator, Social Foresty
48. Riaz Ahmad Sadiq (DFO)
49. Rafiq Sadiq
50. Bashir Ahmed Bakshi
51. Dr A N Safaya,
    All India Medical Institute
52. Prof. A N Koul,
    Rhodes Scholar
53. T N Bazaz,
    Journalist

54. M K Bazaz,

    Journalist, Editor

55. Dr B M Bhan,

    Surgeon Specialist

56. Dr O N Bhan,

    Doctor in USA

57. Hafeezullah Dar,

    DIG Police

58. Abdul Razak,

    Transport Department

59. Ghulam Rasool Ashai

    Director Transport

60. Tajamul Hussain,

    MD, JKI

61. Narayan Dass,

    House Boat Owner

62. Yusuf Chapri,

    House Boat Association President

Father of Swami Jee Ishlee

63. Dr Ashok Parihar,
Head of the Medicine
Department SMGS Hospital/
Medical College, Jammu
64. Abdul Rashid Wani
Excise Commissioner
65. Dr Abdul Rehman Wani
Director Health
66. Khawja Mohi-u Din Kara
Freedom Fighter
67. Muhammad Iqbal Kara
Divisional Engineer
68. Prem Prakash Kapoor
Dealer in Silk
69. P N Kak,
Lt. Col. Army
70. Prof. G M Parray,
Geography

71. Balkishen Cheerwoo,
    Engineer, USA
72. Muzaffar Chisti,
    Advocate, USA
73. Iftikhar Chisti,
    Architect, New Delhi
74. Lateef Qureshi, Advocate
75. Akbar Jan (Bombay)
76. Dr Tejinder Singh Sethi
    Orthopaedician
77. Dr Amarjit Singh,
    Child Specialist
78. Dr Puran Raina,
    Child Specialist
79. Ranga Bedi,
    Tea Estate, Assam
80. Khurshid Ahmad Fazili,
    Chief Engineer

81. Dr Alla Baksh,
    Director Health
82. Vijay Chandra,
    Skiing Instructor,
    Gulmarg
83. Ghulam Hussain Bijili
    Revenue Tehsildar
84. Ellai Ja Girgan &
    Joseph Girgan
    Christian Missionaries
85. Piaray Lal Handoo,
    Revenue Minister,
86. Jawahar Lal Khazanchi,
    Reader,
    Department of English,
    Delhi University
87. Goutam Sahney,
    Major General,Indian Army

88. Moti Lal Sapru,
    Scientist,
    Baba Atomic Research Centre
    Bombay
89. Nisar Ahmad Paul,
    Keysons, Jammu
90. J N Ganhar,
    Director, Radio Kashmir
    Journalist.
91. S L Sadhu,
    Professor
92. D N Trakru,
    Transport Department
93. Ved Lal Dhar,
    Social Reformer
94. R Dachan,
    D G Police

95. J Dachan,

    First Graduate from Ladakh

96. Chemmed Girgan,

    Forest officer

97. Samuel Bakal,

    Supplies Department

98. J N Madan,

    Chief Engineer

99. Syed Nazir Ahmad Shawf

    Sessions Judge

100. Madan Mohn Mehta

101. M L Fotedar.

    Union Minister

102. Shamas Aga

    DIG, Kashmir

103. Phunstung Tsering

104. Akbar Ladakhi

105. A N Dhar,

Journalist

106. T N Khar,

Engineer, Mumbai

107. Sultanat Khan,

Gilgit

108. Mir Wali,

Gilgit

109. Bahadur Wali,

Gilgit

110. Shoukat Mir of Hunga,

Gilgit

111. Azam Khan,

Gilgit

112. Muhammad Ali,

Gilgit

113. Jan Alam,

Puniyal (Gilgit)

114. Hriday Nath Khodabali
Chief Architect,
J&K
115. Pran Nath Jalali
Journalist,
Press Trust of India
116. Abdul Rahim Nanda,
DIG
117. Bashir Ahmad Shaw,
Doctor in America
118. Muhammad Aslam Burza,
Contractor
119. Maharaj Krishen Dhar,
Engineer,
Mazagaon Docks, Mumbai
120. Chaman Lal Sawhney
(Old Cox of Kolahai Boat Crew)
settled in Delhi
(A first-rate swimmer & driver)

121. Farman Wali,
Royal Air Force,
Gilgit
122. Nawab Muhammad Khan,
Phulda, NWF Province
123. Allah Nawaz Raz,
Dera Ismail Khan
124. Muzaffar Wali,
Dera Ismail Khan
125. Muhammad Akram
Physical Director,
Forman Christian College, Lahore
126. Atta Ullah,
Sopore, Kashmir
127. Abdul Qayoom Gangerbali
Srinagar
128. Rahman Dar,
Gawkadal, Srinagar

129. N N Shroof,

Karafali Mohalla, Srinagar.

130. J N Mattoo,

Headmaster, Government School

131. Dr Gopi Nath Chagtu,

Srinagar.

132. Dr Janki Nath Bakaya,

Delhi

133. Dr Kashi Nath Bakaya,

Head of English Department,

Jaipur

134. Dr G M Allaqaband,

Army Doctor

135. Prithvi Raj,

great wrestler from

Maharaj Gunj

136. Mrs Anilla Kachroo,

Lecturer in English,
Mumbai

137. Kanwal Nain,

Rajbagh

138. Aftab Kaul,

Wickerwork dealer

139. Dr Gurdeep Singh,

settled in UK

140. Satinder Singh Broca,

a great mimic of his time

141. Ghulam Muhammad Ahanger,

Forest Conservator

142. Phuntchuk Namgyal,

Ladakh

143. Tashi Rabgis,

Ladakh

144. Abdul Rashid Wani,

Forest Commissioner

145. Dr Muhammad Sultan Want,

Reader, English Department,
University of Kashmir

146. Bal Kishen Dhar,
Tourist Officer
147. Sanatan Nehru,
Mumbai
148. Humayun Aga,
settled in UK
149. Shafi Ahmad Qadri Asst conservator Forest
Forest Department
150. Makhan lal Lala,
New India Assurance Co.,
Chandigarh
151. Dr Jawahir Lal Lala,
Agriculture Department
152. Mrs Rupa Mattoo,
Headmistress,
Government Girls School
153. Gulam Ahmad Bakshi,
Information Department

154. Fiza Durrani,
Rajbagh, Srinagar
155. Mrs Mahmooda Wani,
Batamaloo, Srinagar
156. Mrs Kanta Sawhney,
Wazirbagh
157. Mrs Mahinder Kaur,
Wazirbagh
158. Mrs Mahmood Kurd
159. Mrs Shama Zutshi,
Retired from
Biscoe School service
160. Bashir Ahmad Kitchloo,
Kishtwar, Doda
161. R Effindi,
Kabul
162. Shams Din,
DIC, Kashmir

163. Kanya Lal Koul,
Chief Engineer,
J&K
164. S K Toshkhani,
Jammu
165. Bhushan Bazaz,
Editor
166. S N Bhan,
Greater Kailash,
New Delhi
167. Shiban Bhan,
Greater Kailash,
New Delhi
168. (Late) LT. General M L Chabra,
Chief of the Indian Army
169. Brigadier
Mohan Dewan,
I/c Infantry Weapons, Mahow

170. Man Mohan Dhar,
56 Kailash Apartment,
New Delhi
171. Vijay Ganjoo,
Mayur Vihar, New Delhi
172. Ravindir Ganjoo,
Mayur Vihar, New Delhi
173. Samvit Ganjoo,
Mayur Vihar, New Delhi
174. Rahul Jalali,
Journalist
175. Kulbushan Koul,
Gandhi Nagar, Jammu
176. Prof. C. L Koul,
Gandhi Nagar, Jammu
177. Bishembar Nath,
Delhi
178. Gulam Muhammad Shagoo,
Tankipora, Srinagar

179. Master Abdul Rahman,
Nawa Kadal
180. Gulam Muhammad Teli,
Nawa Kadal
181. Gulam Nabi Shagoo,
Tankipora
182. Purshutam Bhan,
Bhaltimore, USA
183. Padam Misri,
Vancouver, Canada
184. Muhammad Yousuf Bakshi,
Mumbai
185. Ali Muhammad Bakshi,
Mumbai
186. Ghulam Nabi,
Grindlays Bank, Srinagar
187. Pran Nath Kaw,
Srinagar

188. Triloki Nath Talloo
Pamposh Colony, New Delhi
189. M Vijay Koul,
Pamposh Colony, New Delhi
190. Prof. Sumer Singh,
Baramullah, Kashmir
191. Sham Lal Mathu,
Principal,
King George School
192. Ashok Kak,
Engineer, Noida, Delhi
193. Dr Jehan Ara Naqashbandi
Gynaecologist
194. Zenab Begum,
Zambia, Africa
195. Dr Krishna Mathu,
Zambia, Africa

196. Mrs Bimla Rani Mehra

Dehra Dun

197. Gulrez Rigzan,

New Delhi

198.Col. Parvez Rizwan,

198. Col. Parvez Rizwan,

199. Prof. B. N Misri,

Bandra Mumbai

200. M N Tikku,

Pamposh Enclave,

New Delhi

201. Amar Nath Saprum,

Jammu (Allied Printers)

202. Poshkar Nath Sapru,

Delhi

203. Dr Meera Vaishnavi,

Baroda

204. Ashok Kaul,

Indian Airlines, Jammu

205. Bansi Lal Koul,

Deputy Secretary, Home

206. Ajay Sumbally,

New Palam, Delhi

207. Prof. P. N Dhar,

New DElhi

208. Roop Kishen Bhan,

28 S Kington, USA

209. Lt. Col. P N Kak,

Coonor Nilgiri

210. Parwez Malik Shagoo,

Manager, J&K Bank

211. M L Nehru,

Chief Engineer, Jammu

212. Chander Mohan Nehru,

Kailash Apartment,

New Delhi

213. C L Mattoo,

Miran Sahib

214. Satish Koul,

Chief, Bhilwara Unit, Jammu

215. Attul Dullu, IAS

Additional Secretary to

the Governor, J&K

Raj Bhawan, Jammu.

216. Langwong,

Pilot,

Pan America

217. Vijay Chandra,

Gulmarg, Kashmir

218. Mrs Kanta Mattoo,

Teacher, Srinagar

219. Vikram Tikku,

Computer I/c Chandigarh

220. Omar Khalik Nedou,

Nedous Hotel, Srinagar

221. G A Malik,

Sonwar, Srinagar

222. Syed Shabir Hussain,

Hotel Samrat, New Delhi

223. Muzaffar Jan Pandit,

Ex-sessions Judge

224. Dr. Mir Nazir Ahmad

225. Muzaffar Ahmad Shawl,

Business

226. Muhammad Yousuf Kawoosa,

Business

227. Abdul Rashid Kabli,

MP

228. Abdul Qayoom Khan, IFS

Conservator of Forests

229. Abdul Hafiz Khan,

S.S.P Jawahar Nagar Srinagar

230 Dr Noor Muhammad Mir
SKUAST

231 Abdul Rashid Mir
CIE Leading Businessman

232. Manzoor Ahmad Ashai,
Contractor

233. Dr Altaf Hussain (FRCP)

234. Anwar Ahmad Ashai (Engineer)

235. Dr Haneef Ahmad Qadiri,
Malaysia

236. Khalid Ahmad Qadiri
Excise & Taxation Department

237. Muhammad Shafi Malik,
Forest Department

238. Syeed Muzaffar Shah
Forest Depaetment

239. Nazir Ahmad (S.M.S)
Horticulture Department

240. M S Farooqi,
DIG, Police
241. Shoukat Ahmad,
National Insurance Company
242. Zahur Husain Chisti, IPS
243. Dr Ahmad Jan,
USA
244. Sayyid Shafiq-u Rahman,
Sales Tax
245. A. H. Ahanger,
DFO
246. G.Q. Keng,
Ex-Conservator of Forest
247. Muhammad Amin Khan,
Business
248. Muhammad Altaf Mir,
Prof. Islamic University,
Malaysia

249. Mir Najeeb,

Engineer

250. R P Chisti,

HOD of Pathology,

Medical College, Srinagar

251. Shahida Akhtar,

HOD of Chemistry, N.Kadal.

252. Muneer Ahmad Masoodi,

Professor,

Medical College, Srinagar.

253. Irfan Reshi,

Engineer, Muskat.

254. Dr Shamshad Akhtar,

United Kingdom

255. Dr. Rafiqa Akhtar,

Saudi Arabia

256. Muhammad Ashraf Mir,

Leading Businessman

CIE

257. Dr. Tajwar Ali Jan.
258. Gulam Jeelani Pandit. Ex. I.G. J&K
259. Dr. G.M. Khan Proffesor
260. Dr. Nisar Ahmed Jan.
Director Fishries
261. Rizwan Bashir Engineer
262. Dr Masooda Chisti
263. Farooq Ahmed Kawosa
Mascut (Business)
264. Qazi Mohd Aslam
Medical College
265 Miss Mahmuda Ahmad Ali Shah
Ex. Principal, Womens College
266. Ahsan-ul Haq Engineer
267. Dr. Mehmooda Khan (Surgeon)
268. Dr. Muzaffar (Director Health Service)
269. Farooq Ahmad Shah (Engineer)
270. Dr. Farooq Peerzada (U.S.A
271. Mumtaz Peerzada (Engineer)
272. Ab Rashid Lawey (Lecturer Poly Technique college)

PROMINENT MEMBERS OF STAFF

1. Samsar Chand Koul:- He was a popular world watcher and was known all over the world as "World Watcher". He was a keen climber and devoted his whole life in the service of the school. He worked with zeal and enthusiasam and proved to be an asset for the school Management. He was a Nature lover and used to conduct bird-watching classes early in the morning before sunrise. He also started and developed a natural history museum where, fossils, eggs, birds nests and flowers were preserved. He was a great Geographer and was the author of many books on birds and environment. He was also awarded the membership of "World Watcher's Association"

Author of:- Trekking in Kashmir, Birds of Kashmir.

Pahalgam and its surroundings.

Gulmarg and its surroundings

Beautiful Valleys of Kashmir and Ladakh

Srinagar and its surroundings.

2. Master Bhaqwan Dass:- He was always an example

of tidiness, cleaniness, punctuality, and discipline. He was a simple, Straight, smart up-to date Biscoe man, with snow white turban on his head. He remained charge of the estates department of the school. He was an expert in Geography and his lessons were very impressive. He opened a geography room in the school which included roll up maps of all continents, which were unknown to other schools then.

3. N.L.Bakaya:- He was a true sportsman and was the sports Secretary of the School. He would help Mr. Jacob in organising annual sports day, besides teaching gymnastics and routine teaching in the classroom. He was a veteran climber and nature lover. He was a able swimmer and had saved 4 lives from drowning in the Kut a Kul Nala. He was the cox of 12 oared and 6-oared boats rowed by masters. He organised and gave a tremendous fillip to aquatic sports activities. He is also the author of the book "Holidaying and trekking in Kashmir."

4. Samuel Bakal:- He was an example of Hardwork and honesty. He was a good natured teacher who worked with devotion and zeal. He participated in the world War I and after his return was sent to supplies Department to help in the distribution of essential commodities. His honesty became his crime and was

killed because of not accepting a bribe.

5. Shridhar Bhat:- He was a simple teacher, who worked with dedication and zeal and subsequently became the headmaster of the CMS school, Anantnag. He was filled with the spirit of social service and used to render social service to the people through the boys of the school.

6. Frederick Jacob:- He joined the school at a young age and served the school as Vice Principal. During his carreer, in the school, he improved the standard of extra curricular activiities besides playing an important role in improving the standard of education particularly english.

7. Vishna Hakeem:- He was an outstanding swimmer and was (among) the first group of Kashmiris, who swam across the Wular lake. He raised the Mission Primary School at Sheikh Bagh to the Middle School level, which later became Hadow memorial High School. He was an close associate of canon Biscoe.

8. N.N.Fotedar:- He introduced the House-system in the school which created a healthy competitive spirit among the boys. He also revolutionised the educational system under the guidance of Mr. E.D.Tyndale Biscoe. He was also the first Headmaster of the Hadow Memorial School.

9. N.N.Misri:- He was a good natured and dynamic teacher who was very popular with the boys and parents. He was always well dressed and upto date. He is presently in Canada.

10. Gulam Shah:- He was an early associate of Mr. E.D. Tyndale Biscoe. He worked in the Lower Primary Department/(Kinder garten) with Mrs. E.D.Tyndale Biscoe with zeal and enthuasism. He was a gentle and goodnatured teacher and played football and raised the standard of the game to the satisfaction of all.

11. Shivji Koul:- He worked with devotion and enthuaism and was the headmaster of the Hadow Memorial School for a short period. He represented the school in Moral Rearnament movement.

12. Mr. Chandra Pandit:- He was Hostel Warden for students of Gilgit, Ladakh and Baltistan. He was the member of the team who climbed Godwon Austen(k2) He was a great sportsman, who taught climbing and boxing.

13. Amar Nath Mattoo:- He was a student of St. Johns College Agra, where he completed his studies and got Master Degree in Geography. He taught Geography in the school and subsequently became the House master of Mahadev house and later became the Headmaster of

the school. He was appointed vice principal of Biscoe College as well where he taught Geography. He was also an assistant scout master of Lake and Rover Group, when Mr. N.N.Misri was the Scout master.

He fought Muncipal elections and was elected to the Municipal council of the srinagar Municipality. He is also a member of the Geographical Scoiety of London.

14. Arjan Nath Mujoo:- He was the Bursar of the school(1955) and was an expert in teaching mathematics. He was also a house master prior to this, and was a good scout master, also. He standardised the pay-scales of the teachers and expanded the bursary. He was lecturer in Maths in Biscoe College and also at the prep.school Sheikh Bagh.

15. Balji Sapru:- An efficient mathematics teacher. He rose to be the headmaster of the junior department of the school. He was also the housemaster for quite some times. He was incharge of the poor fund, which was collected from the boys for helping the widows, lepers and the needy.

16. Sat Lal Razdan:- He was the headmaster of the school from 1977. He was always well dressed smart, regular and punctual. He worked in the Godstown

school, Scotland for term arranged by the British council and introduced some good points in the school. He was Head of the science department for quite a longtime. He was a disciplinarian teacher and was very popular with the boys and parents. He also taught english and maths in the school.

17. Edgar Wilson:- He is remembered as a great sportsman, a mountaineer, and managed the fields for a pretty long time excellently well. He has been succeeded by David Khan who aptly manages sports, aquatics and physical drills.

18. Mr David Khan:- He is remembered as a Great Mountaineer, swimmer and sportsman. He infused vigour and improved the physical training sides of the School.

He managed sports, aquaties and physical drills.

19. Nazir Laharwal:- An old boy has taken over as the Headmaster at present and is a great help to the Principal, Mr. Perwaz Koul. He is exerting himself to maintain the traditions of the School. He is an efficient Teacher.

20. Noor Mohammad:- He is a good natured and Gentle teacher. He teaches Urdu with zeal and efficiency, in higher classes. He participates in Foot Ball, Hockey and Monkey drill.

Author With Nazir Ahmad Laherwal (Headmaster)

20. Roshan Lal:- He is the house master and is incharge History and Geography Section of the School.

He is a good natured and Gentle teacher. He is popular with the boys and parents.

21. K.N.Dhar:- He managed the school library on modern lines for some time. He was the housemaster and in charge of school cricket. He organised the game to the expectations of all.

22. Mr. T.N Misri:- He was a dynamic and disciplinarian teacher. He was the House master of Kolahoi and subsequently became the Headmaster of the Semior School. During his tenure as headmaster, he also taught English in the Senior school. He participated in the hockey and football matches played between staff and boys. He also managed the school annual drama for several years.

23. R.K. Kaw:- He was a dedicated and gentle teacher who was in charge of junior department of the school for quite some time. He also organised the school annual campus for many years.

24. Mr. Qadir Mir:- He was a simple and gentle teacher who worked with dedication. He taught urdu with zeal and efficiency in junior school. He was a good sportsman and mountaineer and participated in various

matches. He was very strong swimmer and was among the first swimmers of Kashmir who crossed Wular Lake.

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